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BIRMINGHAM, 16.

Christ Church Library

Gibbs 209

The BOOK OF COMMON PRAYER in this volume is of probable date 1572.

It lacks the following leaves:

£₂ to £₇ of the preliminary leaves.

A.i. (first leaf of Morning Prayer)

D₅.

The Psalter lacks leaves

M₇. M₈.

N₁ to N₄.

Of the BCP itself in this printing, no other copy is known.

Of the Psalter portion (dated 1571) there are three other copies: at Trinity College Dublin, at The John Rylands Library, and at Vernon House. These three copies are with identical copies of BCP in a setting differing from the present setting, though reading page for page.

It is considered more logical to regard these as representing the 1571 edition of BCP, as the present copy has little to recommend it as being of first-hand evidence.

There is a Psalter portion [only] at British Museum, dated 1572 (3434 d.2). This, also, is unique.

A curious feature of the present copy of BCP is that in quires R, S, T, the rubrics are printed in black letter. In this respect they differ not only from the rest of the book, but also from the edition I regard as 1571.

Rubrics in this format were printed in black letter until 1568. No edition of 1569 is known. In 1570, the practice changed to roman letter. But in 1570 there was a slight change in the design of the book, saving at this point just one page of setting.

In 1571, the book was again re-designed, saving at this point five pages, and bringing verso pages back to recto.

This present [1572] copy follows this last design in text setting. Hence there is no question of these three 'odd' quires having come from an earlier edition. In the next two known editions of 4^o BCP, 1575 and 1577, the rubrics are in roman letter.

BCP in this format seems to have been intended for personal use of the higher clergy and the better-off laity. All such editions before 1613 are exceedingly rare.

May 1967

John R. Hetherington

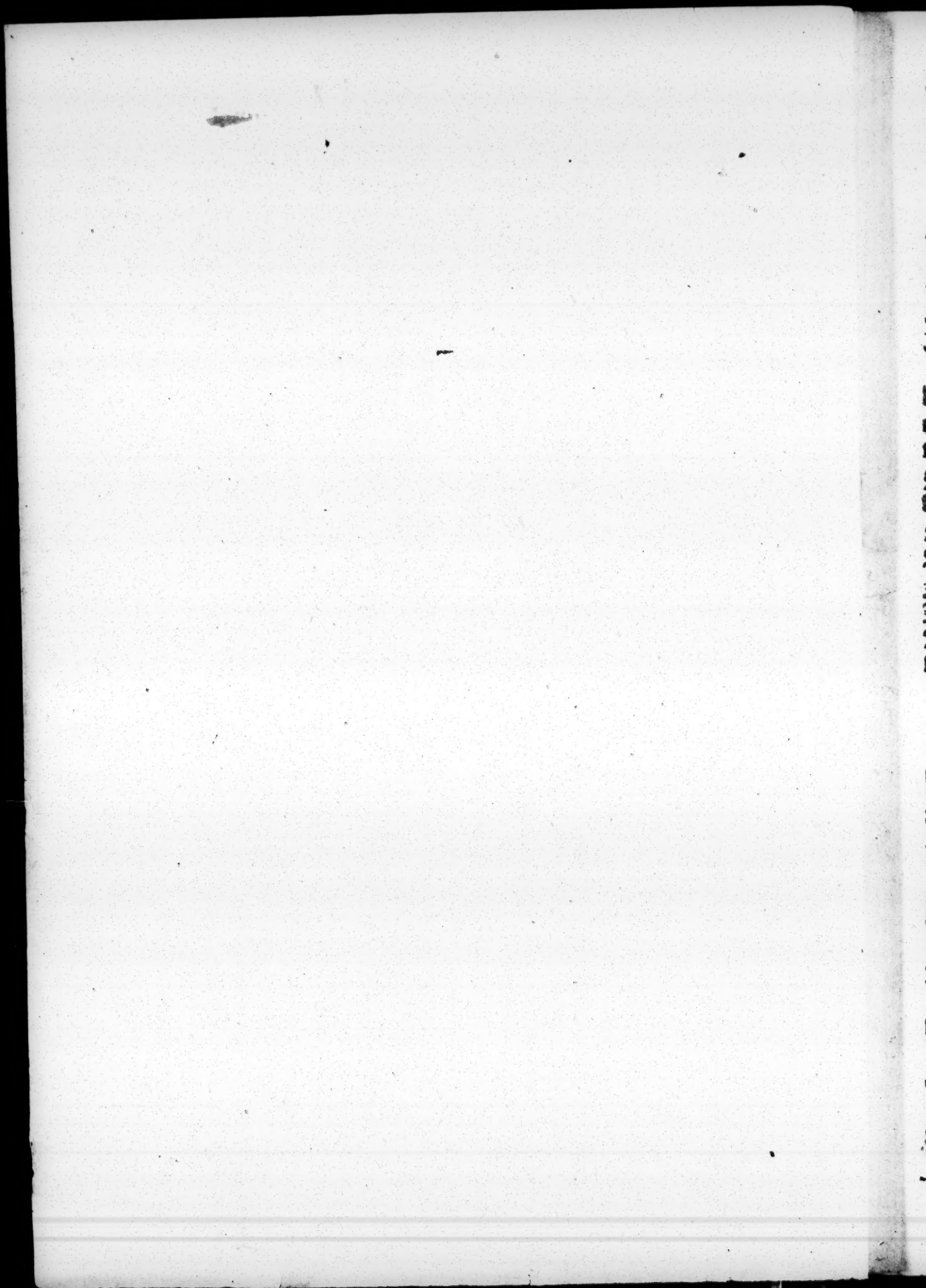
The above copy of the 'Italy' is the first issue of the first edition, having the vignettes to 'Aquila' transposed.

100 other illustrations, post folio, cl. extra, uncut, 1901

Imprinted at Lon-
don in Powles Churchyarde by Ri-
charde Iugge and Iohn Cawood,
Printers to the Queenes
Maiestie,

¶ Cum priuilegio Regiæ Maiestatis.





These to be obser- ued for holy dayes, and

none other.

That is to say, All Sundayes in the yere. The dayes of the feastes of the Circumcision of our Lord Iesus Christ. Of the Epiphanie. Of the Purification of the blessed virgin. Of Saint Mattheias the apostle. Of Channunciation of the blessed virgin. Of S. Marke the Euangelist. Of S. Philip and Iacob the apostles. Of the Ascension of our Lord Iesus Christ. Of the Nativite of S. John Baptist. Of S. Peter the apostle. Of saint James the apostle. Of Saint Bartholomewe apostle. Of saint Matthewe apostle. Of saint Michael Tharchangel. Of saint Luke the Euangelist. Of saint Simon and Jude the apostles. Of all saintes. Of S. Andzewe the apostle. Of saint Thomas the apostle. Of the Nativite of our Lord. Of saint Steuen the Martyr, Of S. John the Euangelist. Of the holy Innocentes. Munday and Tuesday in Easter weeke, and Munday & Tuesday in Whitsun weeke.

A rule to knowe when the Terme beginneth and endeth.

Eight dayes before any Terme be, the Cr-
chequer openeth for certayntie, except Tri-
nitie Terme, whiche is but four dayes be-
fore.

Michaelmas Terme beginneth the .xxij. daye
of January, if it be not Sunday: If it be Sun-
day, then the next day after, and endeth the
xij. of February.

Easter Terme beginneth .xviij. dayes after Easter and en-
deth four dayes after the Ascension day.

Trinitie Terme beginneth the nexte day after Corpus
Christi day, and endeth the Wednesday fortnight after.

Michaelmas Terme beginneth the ix. of October if it be
not Sunday, and endeth the xxviij. of November.

The Preface.



There was neuer anye thyng by the witte of man so well deuised, or so sure established, whiche in continuance of time hath not ben corrupted: as (among other things) it may playnely appeare by the common prayers in the churche, commonly called diuine seruice. The first originall and grounde wherof, yf a man woulde searche out by the auncient fathers, he shall fynde that the same was not ordayned but of a good purpose, and for a great aduancement of godlynnes. For they so ordered the matter, that the whole Bible (or the greatest part thereof) shoulde be read ouer once in the yere: intending thereby, that the cleargie, and specially such as were ministers of the congregation, shoulde (by often reayding and meditation of Gods worde) be steyred vp to godlinesse them selues, and be moze able to exhort other by holysome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people by dayly hearing of holy scripture read in the Churche, shoulde continually profite moze and moze in the knowledge of God, and be the moze enflamed with the loue of his true religiō. But these many yeres passed, this godly & decent order of the auncient fathers hath ben so altered, broken, and neglected, by planting in vncertaine stories, Legendes, Responses, Verses, baine repetitions, Commemoratiōs, and Synodalles, that commonly when any booke of the Bible was begun, befoze thye or foure Chapters were read out, all the rest are vntread. And in this sort, the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were only begun, and neuer read throughe. After a like sort were other bookes of holpe scripture vbled. And mozeouer, where as S. Paul woulde haue such language spoken to the people in the Churche, as they myght vnderstande and haue profite by hearing the same: the seruice in this Churche of Englande (these many yeres) haue ben read in Latine to the people which they vnderstoode not: so that they haue heard with their eares onely, and their heart, spirite, and mynde haue not ben edified thereby. And furthermoze, notwithstanding

The Preface.

Byng that the ancient fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: now of late time a fewe of them haue ben dayly saide, and oft repeated, and the rest vtterly omitted. Moreover, the number and hardnes of the rules called the Wyse, and the manifold chaungynges of the seruice, was the cause that to turne the booke onely was so harde and intricate a matter, that many times there was moze busynesse to finde out what shoulde be read, then to reade it when it was founde out.

These inconueniences therefore consydered, here is set forth suche an order, whereby the same shalbe redressed. And for a redynesse in this matter, here is drawen out a Kalender for that purpose, whiche is playne and easie to be vnderstanded, wherein (so much as may be) the reacyng of holye Scriptures is so set forth, that all thinges shalbe done in order, without breakyng one peece thereof from another. For this cause be cutte of Antemes, Responses, Inuitatozies, and suche lyke thinges as byd breake the continuall course of the reacyng of the scripture. Yet because there is no remedie but that of necessity there must be some rules, therefore certaine rules are here set forth, whiche as they be fewe in number, so they be playne and easie to be vnderstanden. So that here you haue an order for prayer (as touching the reacyng of holye scripture) muche agreeable to the mynde and purpose of the olde fathers, and a great deale moze profitable and commodious then that whiche of late was vsed. It is moze profitable, because here are left out manye thinges, whereof some be vntrue, some vncertayne, some vayne and superstitious, and is ordayned nothyng to be read but the verie pure woꝛde of God, the holy Scriptures, or that whiche is evidently grounded vpon the same, and that in suche a language & order, as is most easie and playne for the vnderstandyng both of the readers and hearers. It is also moze commodious, both for the shortnesse therof, and for the playnnesse of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other bookes for theyr publique seruice, but this and the Wyble. By the meanes whereof, the people shall not be at so great charge for bookes, as in tyme past they haue ben.

The Preface.

And where heretofore there hath ben great diuersitie in say-
ing and singing in Churches within this Realme, some folow-
ing Sarisburie vse, some Herforde vse, some the vse of Bangor,
some of Exeter, and some of Lincolne: Nowe from hencefoorth
all the whole Realme shal haue but one vse. And yf any would
iudge this way more painefull, because that al thinges must be
read vpon the booke, wheras before by the reason of so often re-
petition, they coulde say many thinges by heart: If those men
wyl weigh their labour, with the profite and knowledge which
dayly they shall obtayne by reacyng vpon the booke, they wyl
not refuse the payne, in consyderation of the great profite that
shall ensue thereof.

And soasmuche as nothing can almoste be so playnely set
foorth, but doubtes may ryse in the vse & practising of the same:
To appease all such diuersitie (yf any arys) and for the resoluti-
on of al doubtes concerning the maner how to vnderstand, do,
and execute the thinges contayned in this booke: The parties
that so doubt, or diuersly take any thing, shal alwayes resoꝛt to
the bishop of the Diocesse, who by his discretion shal take order
for the quietting and appeasing of the same, so that the same or-
der be not contrary to any thyng contayned in this booke. And
yf the byshop of the Diocesse be in any doubt, then may he send
for the resolution thereof vnto the Archbyshop.

Though it be appoynted in the afoꝛe written preface, that
all thinges shalbe read and song in the Church in the English
tongue, to the ende that the congregation may be thereby edifi-
ed: yet it is not meant, but ~~when~~ men say Moꝛnyng and Eue-
nyng prayer priuately, they may say the same in any language
that they them selues do vnderstande.

And all Priestes and Deacons shalbe bound to say dayly the
Moꝛnyng and Euenyng prayer, eyther priuately or openly, ex-
cept they be let by preaching, Audying of diuinitie, or by some
other vrgent cause.

And the Curate that ministreth in every parishe Church
or Chappell, bring at home, and not beyng otherwyle reasona-
bly letted, shal say the same in the parishe Church or Chap-
pell where he ministreth, and shal toll a bell thereto a conueni-
ent time before he begin, that such as be disposed may come to
heare Gods woꝛde, and to pray with him.

**The Table and Kalender expressing the order of
Psalmes and Lessons to be sayde at Moynyng and Eue-
nyng prayer, throughout the yere, (except certayne proper feastes)
as the rules folowynge moze playnely declare.**

**The order howe the Psalter is appoynted
to be read.**



The Psalter shalbe read throughe once every
moneth, and because that some monethes
be longer then some other be, it is thought
good to make them euen by this meanes.
To euery moneth shalbe appoynted (as con-
cernyng this purpose) iust. xxx. dayes.

And because Januarie and Marche hath
one day aboue the sayde number, and Februarie which is pla-
ced betwene them both, hath onely. xxviii. dayes: Februarie
shall borrowe of eyther of the monethes (of Januarie & Marche)
one day. And so the Psalter whiche shalbe read in Februarie,
must begin at the last day of Januarie, and ende the first day of
Marche.

And where as May, Iuli, August, October, and December
hath. xxxi. dayes a peece: It is ordered that the same Psalmes
shalbe read the laste of the sayde monethes, whiche were read
the day before. So that the Psalter may begyn againe the first
day of the next moneth ensuing.

Nowe to knowe what Psalmes shalbe read euery day, looke
in the kalender the number that is appointed for the Psalmes,
and then finde the same number in this Table, and vpon that
number you shall see what Psalmes shalbe sayde at Moynyng
and Euenyng prayer.

And where the Cxxx. Psalm is diuided into. xxi. portions,
and is ouerlong to be read at one time: It is so ordered that
at one time shall not be read aboue foure or five of the sayde
portions, as you shall perceaue to be noted in this table folo-
wyng.

And here is also to be noted, that in this Table, and in all
other partes of the seruice, where any Psalmes are appoynted,
the number is expressed after the great Englishe Bible, which
from the. i. Psalm, vnto the. Cxlviii. Psalm (folowynge the
diuision of the Hebrewes) both vary in numbers from the com-
mon Latine translation.

A T A B L E
 for the order of the Psalmes, to be sayde
 at Mornynge and Euenynge
 Prayer.

	<i>Morning prayer.</i>	<i>Euening prayer.</i>
i	i. ii. iii. iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxb.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcv. xcvi. xcvi.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciiii.
xxi	cv.	cv.
xxii	cvii.	cviii. cix.
xxiii	cx. cxii. cxiii. cxiiii.	cxviii. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Ende. iiii.
xxv	Ende. v.	Ende. iiii.
xxvi	Ende. v. (cxv.)	Ende. iiii.
xxvii	cxv. cxvi. cxvii. cxviii. cxviiii.	cxvii. cxviii. cxviiii. cxvix. cxv. cxvii.
xxviii	cxviii. cxviiii. cxviiii. cxvii.	cxvii. cxviii. cxviiii.
xxix	cxvix. cxl. cxli.	cxlii. cxliii.
xxx	cxliiii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

The order howe the rest of holy scripture (beside the Psalter) is appoynted to be read.

The olde Testament is appoynted for the first Lessons at Morning and Evening prayer, and shalbe read thorowly every yere once, except certayne bookes and chapters which be leaste edifying, and might best be spared, and therefore are left vncread.

The newe Testament is appoynted for the seconde Lessons, at Morning and Evening prayer, and shalbe read ouer orderly every yere thryse, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certayne Lessons appoynted vpon dyuers proper feastes.

And to knowe what Lessons shalbe read euerye daye, finde the day of the moneth in the Kalender, and there ye shal perceaue the bookes and Chapters that shalbe read for the Lessons both at Morning and Evening prayer.

And here is to be noted, that whensoever there be anye proper Psalmes or Lessons, appoynted for the Sundayes, or for any feast moueable or vnmoueable: then the Psalmes and Lessons appoynted in the Kalender, shalbe omitted for that tyme.

We must note also, that the Collect, Epistle, and Gospel, appoynted for the Sunday, shall serue all the weeke after, excepte there fall some feast that hath his proper.

When the yeres of our Lord may be diuided into foure euen partes, whiche is euery fourth yere, then the Sunday letter leappeth, and that yere the Psalmes and Lessons which serue for the xxiij. day of Februarie, shalbe read agayne the day folowynge, except it be Sunday, whiche hath proper Lessons of the olde Testament appoynted in the Table seruyng to that purpose.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospel, is not exprest, there ye must begyn at the begynnyng of the Chapter.

And whersoeuer is not exprest howe farre shalbe read, there shall you reade to the ende of the Chapter.

Item, so oft as the first Chapter of S. Matthewe is read either for Lesson or Gospel: ye shall begyn the same at (The birth of Iesus Christ was on this wise, &c.) And the third chapter of Saint Lukes Gospel, shalbe read vnto (So that he was supposed to be the sonne of Dauid.)

Proper Lessons to be

read for the first Lessons both at Morning
and Euenyng prayer, on the Sundayes
throughtout the yere, and for some
also the seconde Lessons.

	Mattens.	Euen song.
Sundayes of Aduent.		
The fyrst.	Esai. i.	Esai. ii.
ii.	v.	xxiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxvii.
Sundayes af- ter Christmas.		
The fyrst.	xxviii.	xxviii.
ii.	xi.	xliii.
Sundayes af- ter Epiphanie.		
The fyrst.	xliiii.	xlvi.
ii.	li.	liiii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxi.
Septuagesima.	Genesis. i.	Genesis. ii.
Sexagesima.	iii.	vi.
Quinquagesi.	ix.	xii.

Lent.	Mattens.	Euenfong.
First Sunday.	Genesis. xix.	Genesis. xxii.
ii.	xxvii.	xxviii.
iii.	xxxix.	xlii.
iiii.	xlvi.	xlvi.
b.	Exod. iii.	Exod. v.
vi.	ix.	x.
Easter day.		
i. Lesson.	Exod. xii.	Exod. xiiii.
ii. Lesson.	Roma. vi.	Actes. ii.

Sundayes after Easter.

	Mattens.	Euenfong.
First Sunday.	Numer. xvi.	Nume. xxix.
ii.	xxiii.	xxv.
iii.	Deuter. iiii.	Deuter. v.
iiii.	vi.	vii.
b.	viii.	ix.
Second Sunday after Ascension day.	Deuter. xii.	Deuter. xiii.
Third Sunday.		
i. Lesson.	Deuter. xvi.	Daydome. i.
ii. Lesson.	Actes. x.	Actes. xix. It
	Then Peter ope-	fortuned when
	ned his. &c.	Apollo went to
		Corinth. &c. (vn.
		to) After these
		thynges.
Trinitie Sunday.		
i. Lesson.	Genesis. xlviii.	Josue. i.
ii. Lesson.	Matth. iii.	

Sundayes after trinitie.

The first.	Martens.	Euenfong.
ii.	Josue.x.	Josue.xlii.
iii.	Judic.iii.	Judic.b.
iiii.	i.king.ii.	i.king.iii.
b.	xii.	xii.
vi.	xb.	xbii.
vii.	ii.king.xii.	ii.king.xxi.
viii.	xxii.	xxiii.
ix.	iii.king.xiii.	iii.king.xbii.
x.	xbii.	xtx.
xi.	xxi.	xxii.
xii.	iiii.king.b.	iiii.king.ix.
xiii.	x.	xbiii.
xiiii.	xix.	xxiii.
xb.	Jerem.b.	Jerem.xxii.
xbi.	xxrb.	xxrbi.
xbii.	Ezech.ii.	Ezech.xliii.
xbiii.	xbi.	xbiii.
xc.	xx.	xxiiii.
xx.	Daniel.iii.	Daniel.bi.
xxi.	Joel.ii.	Miche.bi.
xxii.	Abacuc.ii.	Prouerb.i.
xxiii.	Prouerb.ii.	Prouerb.iii.
xxiiii.	xi.	xii.
xxb.	xiii.	xiii.
xxbi.	xb.	xbi.
	xbii.	xc.

Lessons proper for holy dayes.

	Mattens.	Euensong.
Saint Andrew. S. Thomas the Apostle.	Proverb.xx. xxiii.	Proverb.xxi. xxiii.
Natiuitie of Christ. First Lesson.	Esai.ix.	Esai.vli. God spake once a gayne to Ahas. &c.
Second Lesson.	Luke. ii. (vnto) And vnto men of good wyll.	Citus.iii. The kyndnesse and loue.&c.
Saint Steuen. First Lesson.	Proverb.xxviii.	Eccle.iiii.
Second Lesson.	Actes vi. & vii. Steuen full of sayth and power.&c.(vnto) And when .xl. yeres &c.	Actes.vii. And when .xl. yeres were expired, there appeared vnto Apo- stes.&c.(vnto) Steuen full of the holy ghost &c.
Saint John. First Lesson.	Eccle.v.	Eccle.vi.
Second Lesson.	Apocalip.i.	Apocalip.xxi.
Innocentes.	Jerem. xxi. (vnto) Forouer I hearde Ephraim.	Wisdom. i.
The Circūcision First Lesson.	Genesis.xvii.	Deut.x. (vnto) & now Israel. &c.
Second Lesson.	Roma.ii.	Colossians.ii.

Mattens, Euenlong.

The Epiphanie.

i. Lesson.

ii. Lesson.

Esai. lx.

Luke. iiii. (vnto)

So that he was sup-
posed to be the sonne
of Ioseph.

Esai. xlix.

John. ii. (vnto)

After this he went to
Capernaum.

Conuerſion of
S. Paul.

i. Lesson.

ii. Lesson.

Wisdom. b.

Act. xxii. (vnto)

They heard hym.

Wisdom. bi.

Actes. xxvi.

Purification of
y^e virgin Marie.

Saint Matthe

Wisdom. ix.

Wisdom. xix.

Wisdom. xii.

Eccle. i.

Annuntiation
of our Ladie.

Wednesday be-
foze Easter.

Thursday befoze
Easter.

Good Fryday.
Easter euen.

Eccle. ii.

Ozee. xiii.

Daniel. ix.

Genesis. xxi.

Zachari. ix

Eccle. iii.

Ozee. xiiii.

Jerem. xxxi.

Esai. liii.

Exod. xiii.

Munday in Ea-
ſter weeke.

i. Lesson.

ii. Lesson.

Tuesdays in Ea-
ſter weeke.

i. Lesson.

ii. Lesson.

Exod. xvi.

Matth. xxviii.

Exod. xvii.

Actes. iii.

Exod. xx.

Luke. xxiiii.

(vnto) And behold
two of them,

Exod. xxxii.

i. Corin. xv.

	Mattens.	Euenfong.
Saint Marke.	Eccle. iiii	Eccles. v.
S. Philip and Jacob.	Eccle. vii.	Eccle. ix.
Ascension day.	Deuter. x.	iiii. King. ii.
Mundaye in whitson weeke.		
i. Lesson.	Gene. xi. (vnto) These are the gene- rations of Sem.	Num. xi. Gather vnto me. 70. men. &c. (vnto) Moyses & the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesdaye in whitson weeke.	i. King. xix. Dauid came to Saul in Ramatha.	Deut. xxx.
Saint Barnabe		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Actes. xiiii.	Actes. xv. (vnto) After certayne dayes
S. John Bapt.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Matth. xiiii.	Mat. xiiii. (vnto) When Iesus heard.
Saint Peter.		
i. Lesson.	Eccle. xv.	Eccle. xix.
ii. Lesson.	Actes. iiii.	Actes. iiii.
Saint James.	Eccle. xxi.	xxiii.
S. Bartilmew.	xxv.	xxix.
S. Matthewe.	xxv.	xxviii.
S. Michael.	xxix.	xl.
Saint Luke.	li.	Job. i.
Simon & Jude.		
i. Lesson.	Job. xxiii. xxv.	xl.

	Mattens.	Euenlong.
All Saintes. i. Lesson.	Wisd. iii. (vnto) Blessed is rather the barren.	Wisd. b. (vnto) His ielousy also.
ii. Lesson.	Hebz. xi. xii. Saintes by fayth. (vnto) If you endure chastenyng.	Apoc. xix. (vnto) And I sawe an Angel stande.

Proper Psalmes on certayne dayes.

	Mattens.	Euenlong.
Christmas day.	Psal. { xix. xlb. lxxxv.	lxxxix. Cx. Cxxii.
Easter day.	ii. lbii. Cxi.	Cxiii. Cxiiv. Cxbiii.
Ascention day.	biii. xb. xxi.	xxiii. lxbiii. Cbiiv.
Whitsunday.	xlvi. lxbii.	Ciiiv. Cxlvi.

Mornyng prayer.

mercie. And although we ought at all times humblye to acknowledge our sinnes before God, yet ought we most cheefely so to do when we assemble and meete together, to render thanks for the great benefites that we haue receaued at his handes, to set forth his most worthy prayse, to heare his most holy worde, and to aske those thinges which be requisite & necessarie as well for the body as the soule. Wherefore I praye and beseeche you as many as be here present, to accompany me with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after me.

A generall confession to be sayde of the whole congregation, after the Minister, kneeling.

A Almighty and most mercifull father, we haue erred & strayed from thy wayes like lost sheepe, we haue folowed to much the deuises and desires of our owne hearts, we haue offended against thy holy lawes, we haue left vndone those thinges whiche we ought to haue done, and we haue done those thinges whiche we ought not to haue done, & there is no health in vs, but thou O lord haue mercie vpon vs miserable offenders. Spare thou them, O God, whiche confesse their faultes, restore thou them that be penitent, accordyng to thy promises declared vnto mankynde in Christe Iesu our Lord, and graunt, O most mercifull father, for his sake, that we may hereafter lyue a godly, ryghteous, and sober lyfe, to the glory of thy holy name. Amen.

The absolution to be pronounced by the Minister alone.

A Almighty God, the father of our Lorde Iesus Christ, which desireth not y death of a sinner, but rather that he may turne fro his wyckednesse

Mornyng prayer.

nesse and lyue, & hath geuen power and commaundement to his ministers, to declare, and pronounce to his people being penitent, the absolution and remission of their sinnes, he pardoneth and absolueth all them which truely repent, and vnfaignedly beleue his holy Gospel. Wherefore we beseeche him to graunt vs true repentaunce & his holy spirite, that those thinges may please him which we do at this present, and that the rest of our life hereafter may be pure & holye, so that at the last we may come to his eternall ioy, through Iesus Christ our Lorde.

¶ The people shall aunswere. Amen.

¶ Then shall the Minister begin the Lordes prayer with a loud voyce.

¶ Our father which art in heauen. &c.

Then lykewyse he shall saye.

¶ Lord open thou our lippes.

Aunswere.

And our mouth shall shewe forth thy prayse.

Priest.

¶ God make speede to saue vs.

Aunswere.

¶ Lord make hast to helpe vs.

Priest.

Glozy be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is now. &c.

¶ Praise ye the Lorde.

Then shalbe sayde or song this psalme folowyng.



Come let vs sing vnto the Lorde: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thankes.

Mornyng prayer.

thankesgeuing: and shewe our selues glad in hym
with psalmes.

For the Lord is a great God: and a great kyng a-
boue all Gods.

In his hande are all the corners of the earth: and
the strength of the hilles is his also.

The sea is his, and he made it: and his handes
prepared the drye lande.

O come, let vs worshippe and fall downe: and
kneele before the Lord our maker.

For he is the Lord our God: and we are the people
of his pasture, and the sheepe of his handes.

To daye yf ye wyll heare his voyce, harden not
your heartes: as in the prouocation, and as in the
day of temptation in the wyldernesse.

When your fathers tempted me: proued me, and
saue my workes.

Fourtie yeres long was I greued with this ge-
neration, and sayde: it is a people that do erre in
their hearts, for they haue not knowen my wayes,

Unto whom I swaie in my wrath: that they
should not enter into my rest.

Glozy be to the father. *ac.* As it was in the. *ac.*

Then shall folowe certayne psalmes in order, as
they be appoynted in a table made for that pur-
pose, except there be proper psalmes appoynted
for that day. And at the end of euery psalme tho-
row out the yere, & likewise in the ende of *Benedic-
tus, Benedicite, Magnificat, & Nunc dimittis*, shall be repeated.

Glozy be to the father, and to the sonne. *ac.*

Then shall be read two lessons distinctly with a loude
voyce, that the people may heare. The first of the
olde Testament: The seconde of the newe, like as
they be appoynted in the kalénder, except there be

Mornyng prayer.

proper Lessons assigned for that day: the Minister that readeth the Lesson, standing and turning him so, as he maye best be hearde of all such as be present. And before euery lesson, the Minister shal say thus. The first, second, thirde, or fourth Chapter of Genesis, or Exodus, Matthewe, Marke, or other lyke, as is appoynted in the kalender. And in the ende of euery Chapter he shall say.

Here endeth such a Chapter of such a booke.

¶ And to the ende the people may the better heare, in such places where they do sing, there shall the Lessons be song in a playne tune, after the maner of distinct reading: and lykewyse the Epistle and Gospell. After the first Lesson shal folow *Te deum laudamus*, in English, dayly, through the whole yere.

*Te Deum
laudamus.*



¶ We prayse thee, O God: we knowlege thee to be the Lorde.

¶ All the earth doth worship thee: the father euerlasting.

¶ To thee all angels crye aloude: the heauens and all the powers therein.

¶ To the Cherubin and Seraphin: continuallye do crye,

¶ Holy, holy, holy: Lorde God of Sabaoth.

¶ Heauen and earth are full of the maiestie: of thy glorie.

¶ The glorious company of the apostles: praise thee.

¶ The goodly felowship of the prophetes: praise thee.

¶ The noble armie of Martyrs: prayse thee.

¶ The holy Church throughout all the worlde: doth knowlege thee.

¶ The father of an infinite maiestie.

¶ Thy honorable true and only sonne.

¶ Also the holy ghost the comforter.

¶ Thou

Mornyng prayer.

Thou art the kyng of glorie: O Christe.

Thou art the euerlasting sonne of the father.

When thou tokest vppon thee to deliuer man: thou
diddest not abhorre the virgins wombe.

When thou hadst ouercome the sharpnesse of death:
thou dydst open the kingdome of heauen to al be-
leuers.

Thou sittest on the right hande of God: in the glory
of the father.

We beleue that thou shalt come: to be our iudge.

We therefore pray thee helpe thy seruauntes: whom
thou hast redeemed with thy pretious blood.

Make them to be numbred with thy saintes: in glo-
rye euerlasting.

O Lorde saue thy people: and blesse thyne heritage.

Gouerne them: and life them vp for euer.

Day by day: we magnifie thee.

And we worship thy name: euer world without end.

Wouchsafe (O Lorde:) to kepe vs this day without
sinne.

O Lord haue mercie vpon vs: haue mercy vpon vs.

O Lorde let thy mercie lyghten vppon vs: as our
trust is in thee.

O Lord in thee haue I trusted: let me neuer be con-
founded.

O this Canticle. Benedicite omnia opera, &c.



All ye workes of the Lorde, blesse ye the
Lord: praise him and magnifie him for euer. Benedici-
te.

O ye angels of the Lord, blesse ye the
Lord: praise him and magnifie him for
euer.

O ye heauens blesse ye the Lord: prayse him and
magnifie him for euer.

Mornyng prayer.

O ye waters that be aboue the firmament, blesse ye the Lorde: prayse him and magnifie him for euer.

O all ye powers of the Lorde, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye starres of heauen, blesse ye the Lord: prayse him and magnifie him for euer.

O ye shewres and deawe, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye windes of God, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye fyre and heate, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye winter and Summer, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye deawes and frostes, blesse ye the Lord: praise him and magnifie him for euer.

O ye frost and colde, blesse ye the Lorde: prayse hym and magnifie him for euer.

O ye Ice and Snowe, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye nightes and dayes, blesse ye the Lord: prayse him and magnifie him for euer.

O ye light and darkenesse, blesse ye the Lord: praise him and magnifie him for euer.

O ye lyghtninges and cloudes, blesse ye the Lord: prayse him and magnifie him for euer.

O let the earth blesse the Lorde: yea, let it prayse him and magnifie him for euer.

O ye mountaynes and hilles, blesse ye the Lord: praise him and magnifie him for euer.

O all ye greene thinges vpon the earth, blesse ye the Lorde: praise him and magnifie him for euer.

¶

Morning prayer

O ye welles, blesse ye the Lorde: prayse hym and magnifie him for euer.

O ye seas and fluddes, blesse ye the Lord: prayse him and magnifie him for euer.

O ye whales and all that moue in the waters, blesse ye the Lorde: prayse hym and magnifie hym for euer.

O al ye foules of the ayre, blesse ye the Lord: praise him and magnifie him for euer.

O all ye beastes and cattayle, blesse ye the Lord: prayse him and magnifie him for euer.

O ye chyldren of men, blesse ye the Lorde: prayse him and magnifie him for euer.

O let Israel blesse the Lord: praise him and magnifie him for euer.

O ye Priestes of the Lorde, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye seruauntes of the Lord, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye spirites and soules of the ryghteous, blesse ye the Lord: prayse him and magnifie him for euer.

O ye holy and humble men of heart, blesse ye the Lorde: prayse him and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse ye the Lorde: prayse him and magnifie him for euer.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng is now. &c.

And after the seconde Lesson, shalbe vsed and sayde *Benedictus* in Englishe, as foloweth.



Blessed be the Lorde God of Israel: for he hath visited & redeemed his people.

And hath rayled bp a mightie saluati-
on for vs: in the house of his seruaunt

David.

*Benedic-
tus.*

Mornyng prayer.

Dauid.

As he spake by the mouth of his holy prophetes :
which hath ben since the worlde began.

That we should be saued from our enemies : and
from the handes of all that hate vs.

To perfourme the mercie promised to our forefa-
thers: and to remember his holy couenaunt.

To perfourme the othe whiche he sware to our
forefather Abraham: that he would geue vs.

That we being deliuered out of the handes of our
enemies : might serue him without feare.

In holinesse and ryghteousnesse before him: al the
dayes of our lyfe.

And thou childe shalt be called the prophete of the
highest : for thou shalt go before the face of the Lord
to prepare his wayes.

To geue knowledge of saluation vnto his people:
for the remission of their synnes.

Through the tender mercie of our God: whereby
the day spring from an high hath visited vs.

To geue light to them that sit in darknesse, and in
the shadow of death: and to guide our feete into the
way of peace.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

¶ Or this .C. Psalme. *Iubilate.*

Iubilate.



Be ioyfull in the Lorde (all ye landes:)
serue the Lorde with gladnesse, & come
before his presence with a song.

Be ye sure that the Lord he is God: it
is he that hath made vs, & not we our
selues, we are his people, and the sheepe of his pa-
sture.

Morning prayer

Go your way into his gates with thanksgiving, and into his courtes with prayse: be thankful vnto him, and speake good of his name.

For the Lorde is gracious, his mercie is euerslasting: and his trueth endureth from generation to generation.

Glorie be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and ever shall be: worlde without ende. Amen.

¶ Then shall be saide the Crede, by the Minister and the people, standing.



I beleue in God the father almyghtie, maker of heauen & earth, and in Iesus Christ his only sonne our Lord, which was conceived by the holy ghost, borne of the virgin Marie, suffered vnder Ponce Pilate, was crucified, dead, and buried. He descended into hell. The thirde day he rose agayne from the dead. He ascended into heauen, and sitteth on the ryght hande of God the father almyghtie. From thence shall he come to iudge the quicke and the dead. I beleue in the holy ghost, the holy catholique Church, the communion of Saintes, the forgeuenesse of sinnes, the resurrection of the body, and the lyfe euerslasting. Amen.

¶ And after that, these prayers folowing, aswell at Euenyng prayer, as at Morning prayer, al deuoutlye kneeling, the Minister first pronouncing with a loude voyce.

The Lorde be with you.

Answer.

And with thy spirit.

The

Mornyng prayer.

The Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christe haue mercie vpon vs.

Lord haue mercy vpon vs.

Then the Minister, Clarkes, and people shall saye the
Lordes prayer in English with a loude voyce.

¶ Our father which art in heauen. &c.

Then the Minister standing vp shall say.

O Lord shewe thy mercy vpon vs.

Aunswere,

And graunt vs thy saluation.

Priest.

O Lord saue the Queene.

Aunswere,

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy ministers with ryghteousnesse.

Aunswere,

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Aunswere,

And blesse thine inheritaunce.

Priest.

Geue peace in our time **O** Lord.

Aunswere

Because there is none other that fyghteth for vs,
but only thou **O** God.

Priest.

O God make cleane our heartes within vs.

Aunswere,

And take not thy holy spirite from vs.

Then

Mornyng prayer

Then shall folowe three Collectes. The first of the day, whiche shalbe the same that is appoynted at the Communion. The seconde for peace, the thirde for grace to liue well. And the two laste Collectes shall neuer aulter, but daylye be sayde at Mornyng prayer throughout all the yere, as foloweth.

The seconde Collecte for peace.

O God, whiche art aucthour of peace, and loue of con corde, in knowledge of whom standeth our eternall lyfe, whose seruice is perfect freedom: defende vs thy humble seruauntes in all assaults of our enemies, that we surely trustyng in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

The thirde Collecte for grace.

O Lorde our heauenlye father, almightie and euerlasting God, whiche hast safely brought vs to the beginning of this day, defende vs in the same with thy myghtie power, and graunt that this day we fall into no sinne, neyther runne into any kinde of daunger, but that all our doinges may be ordered by thy gouernaunce, to do alwayes that is ryghteous in thy sight, through Iesu Christ our Lorde. Amen.

¶ An

An order for Euenyng prayer throughout the yere.

The priest shall say.

Our father which art in heauen. &c.

Then lykewyse he shall saye.

O Lord open thou our lippes.

Aunswere.

And our mouth shall shewe forth thy prayse.

Priest.

O God make speede to saue vs.

Aunswere.

O Lord make hast to helpe vs.

Priest.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

Praise ye the Lorde.

Then psalmes in order as they be appoynted in the table for psalmes, excepte there be proper psalmes appoynted for that day. Then a lesson of the olde Testament, as is appointed lykewise in the kalender, excepte there be proper Lessons appoynted for that day. After that. *Magnificat* in English as foloweth.

Magnifi-
cat.

My soule doth magnifie the lord: and my spirit hath reioysed in god my sauiour. For he hath regarded: the lowelynesse of his handmayden.

For beholde from henceforth: all generations shall call me blessed.

For he that is mightie hath magnified me: and holy is his name.

And his mercie is on them that feare hym: thorough out all generations.

Euenyng prayer.

He hath shewed strength with his arme: he hath scattered the proude in the imagination of theyr heartes.

He hath put downe the myghtie from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the riche he hath sent emptie away.

He remembring his mercie hath holpen his seruant Israel: as he promised to our forefathers Abraham, and his seede for ever.

Glozy be to the father, and to the sonne. &c.
As it was in the beginning, is now. &c.

¶ Or els this Psalme.



Syng vnto the Lorde a newe song: for he hath done marueylous thinges.

With his owne right hande, and with his holy arme: hath he gotten hym selfe the victorie.

The Lorde declared his saluation: his righteousnesse hath he openly shewed in the syght of the Heathen.

He hath remembered his mercie and trueth toward the house of Israel: and all the endes of the worlde haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde all ye landes: sing, reioyce, and geue thanks.

Prayse the Lorde vppon the Harpe: syng to the Harpe with a psalme of thanksgiuing.

With Trumpets also and Shalmes: O shewe your selues ioyfull before the Lorde the kyng.

Let the sea make a noyce, and all that therein is:
the

Cantate
domino.
psal. xcviij

Euenyng prayer.

the rounde worlde, and they that dwell therein.

Let the fluddes clappe their handes, and let the hilles be ioyfull together before the Lorde: for he is come to iudge the earth.

With righteousnesse shall he iudge the world: and the people with equitie.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

Then a lesson of the newe Testament. And after that *Nunc dimittis* in english, as foloweth.

LORD now lettest thou thy seruante depart in peace: accordyng to thy worde.

For mine eies hath seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a lyght to lighten the Gentiles: and to be the glory of thy people Israel.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng is now. &c.

¶ Or els this Psalme.

Deus mi-
sereatur.
psal. lxvii.

GOD be merciful vnto vs, and blesse vs: and shewe vs the lyght of his countenance, and be merciful vnto vs.

That thy way may be knowne vpon earth: thy sayyng health among al nations.

Let the people prayse thee, O God: yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke ryghteously, and gouerne the nations vpon earth.

Let

Euenyng prayer.

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the earth bring forth her encrease: & God, euen our owne God, shall geue vs his blessing.

God shall blesse vs: and all the endes of the world shall feare hym.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

Then shall folowe the Crede with other prayers, as is before appointed at Morning prayer after *Benedictus*, And with three Collectedes: First of the day, the secōd of peace, the third for ayde against al perils, as hereafter foloweth: VWhich two last Collectedes shalbe dayly sayde at Euening prayer without alteration.

The seconde Collect at Euening prayer.

O GOD, from whom all holy desyres, all good counsayles, and all iuste workes do proceede: geue vnto thy seruauntes that peace whiche the world can not geue, that both our heartes may be set to obey thy commaundementes, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse: thorow the merites of Iesus Christ our sauioꝝ. Amen.

The thirde Collect for ayde agaynst all perils.

Lighten our darknesse we beseeche thee, O Lord, and by thy great mercye defende vs from all perils and daungers of this night, for the loue of thy onely sonne our sauioꝝ Iesus Christe. Amen.

In the feastes of Christmas, the Epiphanie, S. Marthie, Easter, Thassention, Pentecost, S. Iohn Baptist, S. Iames, S. Bartholomew, S. Matthew, S. Simon and Iude, S. Andrewe, and Trinitie Sunday: shalbe song or sayde immediarly after *Benedictus*, this confession of our Christian fayth,

B. I.

whosoever

Euenyng prayer.

Quicun-
que vult,



Whoſoeuer will be ſaued: before all thinges it is neceſſary that he holde the Catholique ſayth.

Which ſayth, except euery one do kepe holy and vndefiled: without doubt he ſhall perſhe euerlaſtyngly.

And the Catholique ſayth is this: that we worſhypp one God in trinitie, and trinitie in vnitie.

Neither conſoundyng the perſons: nor diuidyng the ſubſtaunce.

For there is one perſon of the father, another of the ſonne: and another of the holy ghoſt.

But the Godhead of the father, of the ſonne, and of the holy ghoſt, is all one: the glory equall, the maieſtie coeternall.

Suche as the father is, ſuche is the ſonne: and ſuche is the holy ghoſt.

The father vncreate, the ſonne vncreate: and the holy ghoſt vncreate.

The father incomprehenſible, the ſonne incomprehenſible: and the holy ghoſt incomprehenſible.

The father eternall, the ſonne eternall, and the holy ghoſt eternall.

And yet they are not thre eternalles: but one eternall.

As alſo there be not thre incomprehenſibles, nor thre vncreated: but one vncreated, and one incomprehenſible.

So lyke wyſe the father is almyghtie, the ſonne almyghtie: and the holy ghoſt almyghtie.

And yet there are not thre almyghties: but one almyghtie.

So the father is God, the ſonne is God: and the holy ghoſt is God.

And

Euenyng prayer.

And yet are they not thre Gods: but one God.

So lyke wyse the father is Lorde, the sonne Lorde: and the holy ghost Lorde.

And yet not thre Lordes: but one Lorde.

For lyke as we be compelled by the Christian be- ritie: to acknowledge euery person by hym selfe to be God and Lorde.

So are we forbidden by the Catholique religion: to say there be thre Gods, or thre Lordes.

The father is made of none: neyther created, nor begotten.

The sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father, & of the sonne: ney- ther made, nor created, nor begotten, but proceeding.

So there is one father, not thre fathers, one sonne, not thre sonnes: one holy ghost, not thre ho- ly ghostes.

And in this trinitie none is afore or after other: none is greater or lesse then other.

But the whole thre persons: be coeternall toge- ther and coequall.

So that in all thynges as is aforesayde: the uni- tie in trinitie, and the trinitie in unitie is to be wor- shipped.

He therfore that will be saued: must thus thinke of the trinitie.

Furthermore it is necessary to everlastyng salua- tion: that he also beleue ryghtly in the incarnation of our Lorde Jesu Christ.

For the ryght sayth is, that we beleue and con- fesse: that our Lord Iesus Christe the sonne of God, is God and man.

God, of the substance of his father, begotten
before

Euenyng prayer.

before the worldes: and man of the substance of his mother borne in the worlde.

Perfect God, and perfect man: of a reasonable soule, and humane fleshe subsisting.

Equall to the father as touchyng his Godhead: and inferior to the father touchyng his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by takyng of the manhood into God.

One altogether, not by confusion of substance: but by unitie of person.

For as the reasonable soule and fleshe is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose agayne the thirde day from the dead,

He ascended into heauen, he sitteth on the ryght hande of the father, God almightie: from whence he shall come to iudge the quicke and the dead.

At whose comyng all men shall ryse agayne with theyr bodies: and shall geue accompt for their owne workes.

And they that haue done good, shall go into lyfe euerlastyng: and they that haue done euyl, into euerlastyng fyre.

This is the Catholique fayth: whiche except a man beleue faythfully, he can not be saued.

Glorie be to the father, and to the sonne. &c.
As it was in the beginning, is now. &c.

Thus endeth the order of Morning and Euenyng prayer through the whole yere.

Here foloweth the Letanie, to be

vſed vpon Sundayes, VVedneſdayes, and
Fridayes, & at other times when it ſhal-
be commaunded by the Ordinarie.



O God the father of heauen: haue mercie
vpon vs miserable ſinners.

O god the father of heauen: haue mer-
cy vpon vs miserable ſinners.

O GOD the ſonne redeemer of the
worlde: haue mercy vpon vs miserable ſinners.

O god the ſonne redeemer of the world: haue me-
rcy vpon vs miserable ſinners.

O GOD the holy ghoſt proceeding from the father
and the ſonne: haue mercie vpon vs miserable ſin-
ners.

O god the holy ghoſt proceeding from the father &
the ſonne: haue mercy vpon vs miserable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſon
and one **GOD**: haue mercy vpon vs miserable ſin-
ners.

O holy bleſſed, and glorious Trinitie, three perſons
and one god: haue mercy vpon vs miserable ſinners.

Remember not Lorde our offences, nor the offences
of our forefathers, neyther take thou vengeance of
our ſinnes: ſpare vs good Lorde, ſpare thy people
whom thou haſt redeemed with thy moſte pretious
blood, and be not angry with vs for euer.

Spare vs good Lord.

from all euyl and miſcheefe, from ſinne, from the
craftes and aſſaultes of the deuyl, from thy wrath,
and from euerlaſtyng damnation.

Good Lorde deliuer vs.

from all blyndnes of heart, from pryde, bayne glory
and hypocriſye, from enuye, hatred, and mallice,

Witt.

and.

the Letanye

and all vncharitablenesse.

Good Lorde deliuer vs.

From fornication and all other deadly synne, and from all the deceptes of the worlde, the fleshe and the deuyll.

Good Lorde deliuer vs.

From lychtning and tempest, from plague, pestilence and famine, from battayle and murther, and from sodayne death.

Good Lorde deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy worde and commaundement.

Good Lorde deliuer vs.

By the mysterie of thy holy incarnation, by thy holy natiuitie and circumcision, by thy baptisme, fasting, and temptation.

Good Lorde deliuer vs.

By thyne agony and bloodde sweate, by thy crosse and passion, by thy pretious death and buriall, by thy glorious resurrection and assention, and by the comynge of the holy ghost.

Good Lorde deliuer vs.

In all tyme of our tribulation, in all tyme of our wealth, in the houre of death, and in the daye of iudgement.

Good Lorde deliuer vs.

We sinners do beseeche thee to heare vs (O Lorde GOD) and that it may please thee to rule and gouerne thy holye Church vniersallie in the ryght way.

Ve beseeche thee to heare vs good lorde.

That it may please thee to keepe and strengthen in the true worshyping of thee, in ryghteousnesse and holinesse

and Suffrages.

holynesse of lyfe thy seruauunt Elizabeth our mosse
gratious Queene and gouernour.

VVe beseeche thee to heare vs good lorde.

That it maye please thee to rule her heart in thy
fayth, feare, and loue, and that she may euermore
haue affiaunce in thee, and euer seeke thy honour
and glory.

VVe beseeche thee to heare vs good lorde.

That it maye please thee to be her defender and
keeper, geuyng her the victorie ouer all her ene-
mies.

VVe beseeche thee to heare vs good lorde.

That it maye please thee to illuminate all By-
shoppes, Pastours, and Ministers of the Church
with true knowledge and vnderstandyng of thy
worde, and that both by theyr preachyng and ly-
uyng they may set it forth, and shewe it accordyng-
lye.

VVe beseeche thee to heare vs good lorde.

That it may please thee to endue the Lordes of the
counsaille, and all the nobilitie, with grace, wys-
dome, and vnderstandyng.

VVe beseeche thee to heare vs good lorde.

That it maye please thee to blesse and keepe the Ma-
gistrates, geuyng them grace to execute iustice, and
to mayntayne trueth.

VVe beseeche thee to heare vs good lord.

That it may please thee to blesse and keepe al thy peo-
ple.

VVe beseeche thee to heare vs good lorde.

That it may please thee to geue to all nations bni-
tie, peace, and concord.

VVe beseeche thee to heare vs good lorde.

That it maye please thee to geue vs an heart to loue

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and dread thee, and diligently to lyue after thy commaundementes.

VVe beseeche thee to heare vs good lorde.

That it may please thee to geue all thy people increase of grace, to heare meekely thy worde, and to receaue it with pure affection, and to bryng forth the frutes of the spirite.

VVe beseeche thee to heare vs good lorde.

That it may please thee to bryng into the waye of trueth, all suche as haue erred, and are deceaued.

VVe beseeche thee to heare vs good lorde.

That it may please thee to strengthen suche as do stande, and to comfort and helpe the weake hearted, and to rayse by them that fall, and finallye to beate downe Satan vnder our feete.

VVe beseeche thee to heare vs good lorde.

That it may please thee to succour, helpe, and comfort, al that be in daunger, necessitie and tribulation.

VVe beseeche thee to heare vs good lord.

That it may please thee to preferue all that trauaile by lande or by water, all women labouring of chyld, all sicke persons and young chyldren, and to shewe thy pitee vpon all prysoners and captiues.

VVe beseeche thee to heare vs good lorde.

That it may please thee to defende and prouide for the fatherlesse chyldren and wyddowes, and all that be desolate and oppressed.

VVe beseeche thee to heare vs good lorde.

That it may please thee to haue mercie vppon all men.

VVe beseeche thee to heare vs good lorde.

That it may please thee to forgeue our enemyes, persecutours and slaunderers, and to turne theyr heartes.

VVe

and Suffrages.

VVe beseeche thee to heare vs good lorde.

That it may please thee to geue and preserue to our vse the kyndly frutes of the earth, so as in due tyme we may enioy them.

VVe beseeche thee to heare vs good lorde.

That it may please thee to geue vs true repentance, to forgeue vs all our sinnes, negligences, and ignorances, and to endue vs with the grace of thy holye spirite, to amende our lyues accordyng to thy holye worde.

VVe beseeche thee to heare vs good lorde.

Sonne of God: we beseeche thee to heare vs.

Sonne of God: we beseeche thee to heare vs.

O Lamme of god, that takest away the sinnes of the worlde.

Graunt vs thy peace.

O Lamme of god, that takest away the sinnes of the worlde.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euill. Amen.

The Versicle.

O Lorde deale not with vs after our sinnes.

Answer.

Neither rewarde vs after our iniquities.

¶ Let

the Letanye

Let vs pray.



O God mercifull father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee in all our troubles and aduersities whensoever they oppresse vs, and gratioously heare vs, that those euils whiche the craft and subtiltie of the deuyl or man worketh agaynst vs be brought to naught, and by the prouidence of thy goodnesse they maye be dispersed, that we thy seruantes beyng hurte by no persecutions, maye euermore geue thanks vnto thee in thy holye Church, through Iesus Christe our Lorde.

O lord arise, helpe vs, & deliuer vs for thy name sake.

O God we haue hearde with our eares, and our fathers haue declared vnto vs the noble workes that thou dydest in theyr dayes, and in the olde tyme before them.

O lord arise, helpe vs, and deliuer vs for thine honor. Glorie be to the father and to the sonne, and to the holy ghost.

As it was in the beginning, is now, and euer shal be, worlde without ende Amen.

From our enemyes defende vs **O** Christ.

Gratioously looke vpon our afflictions.

Pitifully beholde the sorowes of our heartes.

Mercifully forgeue the finnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both now and euer bouchsafe to heare vs

O Christ.

Gratioously heare vs, O Christ,

Gratioously heare vs, O Lorde Christe.

The

and Suffrages.

The Versicle.

O Lorde let thy mercy be shewed vpon vs.

Aunswere.

As we do put our trust in thee.

Let vs pray.



W^e humblye beseeche thee, O father, mercifully to loke vpon our infirmities, and for the glorie of thy names sake turne from vs all those euils that we moste ryghteously haue deserued, and graunt that in all our troubles we maye put our whole truste and confidence in thy mercye, and euermore serue thee in holynesse and purenesse of lyuynge, to thy honour and glory, through our only mediatur and aduocate Iesus Christ our Lorde. Amen.

A prayer for the Queenes Maiestie.



O Lorde our heavenly father, hygh and mightie, king of kings, Lord of Lordes, the onely ruler of Princes, whiche doest from thy throne beholde all the dwellers vpon earth, most heartily we beseech thee with thy fauour to beholde our moste gracious Soueraigne Ladye Queene Elizabeth, and so replenyshe her with the grace of thy holy spirite, that she maye alwaye encline to thy wyll, and walke in thy way, endue her plentifully with heavenly giftes, graunt her in health and wealth long to lyue, strength her that she maye vanquyshe and ouercome all her enemies, and finally after this lyfe, she maye attayne everlastynge joy and felicitie, through Iesus Christ our Lorde. Amen.

Almigh

the Letanye

A Almighty and everlastyng God, whiche onely
workest great maruayles, sende downe vppon
our Bysshoppes and Curates, and all congrega-
tions committed to their charge, the healthfull spi-
rite of thy grace, and that they maye truely please
thee, pōwe vpon them the continuall dewe of thy
blessyng: graunt this O Lord, for the honour of our
aduccate and mediator Iesus Chryste. Amen.

A prayer of Chrysostome.

A Almighty God, whiche hast geuen vs grace at
this tyme, with one accorde to make our com-
mon supplications vnto thee, and doest pro-
mise that when two or thre be gathered together in
thy name, thou wylt graunt theyr requestes: ful-
fyll now, O Lorde, the desyres and petitions of
thy seruantes, as may be most expedient for them,
grauntynge vs in this worlde knowledge of thy
trueth, and in the worlde to come lyfe everlastyng.
Amen.

ii. Corinth. xiii.

THE grace of our Lorde Iesus Chryste, and the
loue of God, & the felowshyp of the holy ghost,
be with vs alleuermore. Amen.

For rayne yf the tyme requyre.

O GOD heauenly father, whiche by thy sonne
Iesus Chryste, hast promysed to all them that
seeke thy kyngdome, and the ryghteousnesse
thereof, all thynges necessarye to their bodyly suste-
naunce: Sende vs we beseeche thee, in this our ne-
cessitie, suche moderate rayne and shoures, that we
may receaue the frutes of the earth to our comfort,
and to thy honour, through Iesus Christ our Lord.
Amen.

For.

the Suffrages.

For fayre weather.

O Lord God, which for the sinne of man diddest once drowne all the worlde except eyght persons, and afterwarde of thy great mercy dydest promise neuer to destroy it so agayne: We humblye beseeche thee, that although we for our iniquities haue worthilye deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wylt sende vs suche weather, whereby we may receaue the frutes of the earth in due season, and learne both by thy punysshment to amende our lyues, and for thy clemencie to geue thee prayse and glory, thow we Iesus Christe our Lorde. Amen.

In the tyme of dearth and famyne.

O God, heauenly father, whose gift it is that the rayne doth fall, the earth is fruitfull, beastes increase, and fyshes do multiplie: beholde we beseech thee the afflictions of thy people, and graunt that the scarcitie and dearth (which we do now most iustlye suffer for our iniquitie) maye through thy goodnesse be mercifully turned into cheapenesse and plenty, for the loue of Iesu Christ our lord, to whom with thee and the holy ghost, be all honour. &c.

In the tyme of warre.

O Almighty God, king of al kynges, and gouernour of all thynges, whose power no creature is able to resiste, to whom it belongeth iustlye to punyssh the sinners, and to be mercyfull to them that truelye repent: saue and delyuer vs (we humblye beseeche thee) from the handes of our enemies, abate theyr pryde, asswage their mallice, and confounde theyr deuyses, that we beyng armed with thy defence, may be preserued euermore from all perilles, to glorifie thee whiche art the onely geuer

the Suffrages.

uer of all victorie: through the merites of thy onlpe
sonne Jesu Christ our Lorde.

In the tyme of any com non plague or sicknesse.



Almyghtie GOD, whiche in thy
wraath in the tyme of kyng Dauid,
diddest slea with the plague of pesti-
lence thre score and ten thousand,
and yet remembryng thy mercy did-
dest saue the rest: haue pitie vppon
vs miserable sinners, that nowe are visited with
great sicknes and mortalitie, that lyke as thou dyd-
dest then commaunde thine angel to cease from pu-
nyshyng: So it may nowe please thee to withdraw
from vs this plague and greuous sicknes, through
Jesu Christe our Lorde. Amen

O God, whose nature and propertie is euer to
haue mercy, and to forgeue, receaue our hum-
ble petitions. And though we be tyed and
bounde with the chayne of our sinnes: yet let the
pitifulnesse of thy great mercie loose vs, for the ho-
nour of Iesus Christes sake our mediatour and ad-
uocate. Amen.

The Collectes, Epistles, & Gospelles,
to be vsed at the Celebration of the lordes
Supper and holy Communion through
the yere.

The first sunday in Aduent.

The Collect.



Almightie God, geue vs grace that we
may cast away the workes of darknes, &
put vpon vs the armour of lyght, nowe
in the tyme of this mortall lyfe (in the
whiche thy sonne Iesus Christ came to
visite vs in great humilitie) that in the laste daye,
when he shall come agayne in his glorious maiestie
to iudge both the quicke and the dead, we maye ryse
to lyfe immortall, through hym who lyueth and
raigneth with thee and the holye ghost, nowe and
euer. Amen.

The Epistle.



Do nothing to any man
but this, that ye loue
one another: for he that
loueth another, fulfyl-
leth the lawe. For these
commaundements, Thou
shalt not commit adul-
trie. Thou shalt not kill.
Thou shalt not steale.
Thou shalt not beare
false witness. Thou shalt
not lust: and so forth (yf

Rom. xiii.

there be any other commaundement,) it is all com-
prehended in this saying, namely, Loue thy neygh-
bour as thy selfe.

Loue hurteth not his neyghbour: therefore is loue
the

The first Sunday in Aduent.

the fulfilling of the lawe. This also we knowe the season howe that it is tyme that we shoulde nowe awake out of sleepe, for nowe is our saluation nearer then when we beleued. The nyght is passed, the day is come nye: let vs therefore caste away the deedes of darknesse, and let vs put on the armour of lyght. Let vs walke honestlye, as it were in the day lyght, not in eatyng and drynkyng, neyther in chaumberyng and wantonnesse, neyther in stryfe and enuyng: but put ye on the Lorde Jesus Christ, and make not prouision for the fleshe, to fulfill the lusses of it.

The Gospell.

Mat. xxi.



And when they drew nie to Hierusalem, and were come to Bethphage vnto mounte Oliuet, then sent Jesus two of his disciples, saying vnto them, Go into the towne that lieth ouer agaynst you, and anone you shall fynd an asse bound, and her colt with her, loose them, & bring them vnto me. And if any man say ought vnto you, say ye the Lorde hath neede of them, & straight way he will let them go. All this was done that it myght be fulfilled which was spoken by the prophete, saying, Tell ye the daughter of Sion, Beholde, thy kyng commeth vnto thee mecke, sitting vpon an asse and a colt the foale of the asse bled to the yoke. The disciples went and dyd as Jesus commaunded them, and brought the asse and the colt, and put on them their clothes, and set hym thereon. And many of the people spread theyr garmentes in the way: other cutte downe braunches from the trees, and strawed them in the way.

More.

The seconde sunday in Aduent.

Moreover, the people that went before, and they that came after cryed, saying, Hosanna to the sonne of David: Blessed is he that commeth in the name of the Lorde, Hosanna in the hyghest. And when he was come to Hierusalem, all the citie was moued, saying, Who is this? And the people sayde, This is Jesus the prophete of Nazareth, a citie of Galilee. And Jesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde Doves, and sayde vnto them, it is written, My house shalbe called the house of prayer, but ye haue made it a den of theeues.

The seconde sunday in Aduent.

The Collect.

Blessed Lorde, whiche hast caused all holy scriptures to be written for our learning: Graunt vs that we may in such wyse heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holpe worde, we maye embrace, and euer holde fast the blessed hope of euerlasting lyfe, whiche thou hast geuen vs in our sauour Jesus Christe.

The Epistle.



Whosoever thynges are written aforetyme, they are written for our learning, that we through patience and comfort of the scriptures, myght haue hope. The God of patience and consolation, graunt you to be lyke mynded one towarde another, after the example of Christe Jesu: that ye all agreeing together, may with one mouth prayse God the father of

Rom. xv

The seconde funday in Aduent.

our Lorde Jesu Christe. Wherefore receaue ye one another as Christ receaued vs to the prayse of GOD. And this I say, that Jesus Christe was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers: and that the Gentiles might prayse GOD for his mercy, as it is written, for this cause I will prayse thee among the Gentiles, and syng vnto thy name. And agayne he sayth, Reioyce ye Gentiles with his people. And agayne, Prayse the Lorde all ye Gentiles, and laude hym all ye nations together. And againe (Esai saith) There shall be the roote of Jesse, and he that shall ryse to raigne ouer the Gentiles, in hym shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleuyng, that ye may be riche in hope, thorough the power of the holy ghost.

The Gospel.

Luk. xxi



Here shall be signes in the sunne, and in the moone, and in the starres: and in the earth the people shall be at their wittes ende through dyspayre. The sea and the water shall roare, and mens heartes shall fayle them for feare, and for looking after those thynges whiche shall come on the earth. For the powers of heauen shall moue: And then shall they see the sonne of man come in a cloude, with power and great glory. When these thynges begin to come to passe, then loke vp, & lyft vp your heades, for your redemption draweth nye. And he shewed them a similitude: Behold the figge tree and all other trees, when they shoote forth their buddes, ye see and knowe of your owne selues that

The thirde sunday in Aduent.

that sommer is then nie at hand. So like wyle ye also (whē ye see these things come to passe) be sure that the kingdome of God is nie. Verily I say vnto you, This generatiō shal not passe, til al be fulfilled. Hea-
uen and earth shal passe, but my word shal not passe.

The thirde funday in Aduent.

The Collect.

Lorde we beseeche thee geue eare to our prayers
and by thy gracious visitation lighten the dark-
nesse of our heart, by our Lorde Iesus Christe.

The Epistle.



¶ Et a man this wyse esteeme vs, euen as the ministers of Chyſte, and ſte- wardes of the ſecretes of God. Fur- thermore, it is required of the ſte- wardes that a man be founde fayth- full: with me it is but a very ſmall

thing that I should be iudged of you, eyther of mans iudgement: No, I iudge not myne owne selfe, for I knowe nought by my selfe, yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge nothing before the tyme, until the Lord come, whiche wyll lyghten thynges that are hid in darke- nesse, and open the counsels of the heartes, and then shall euery man haue prayse of God.

The Gospel.



Then John being in prison, Mat. xi.
 hearde the workes of Christ, he
 sent two of his disciples, and
 sayde vnto hym, Art thou he
 that shall come? or do we looke
 for another? Iesus answered
 and sayde vnto them, Go and
 shewe John agayne what ye
 haue

The fourth fundaday in Aduent.

haue heard and seene. The blind receaue their sight, the lame walke, the lepers are censed, and the deafe heare, the dead are rayled vp, and the poore receaue the glad tydynge of the Gospel: and happy is he that is not offended by me. And as they departed, Iesus beganne to say vnto the people concernyng Iohn, what went ye out into the wyldernesse to see? A reede that is shaken with the winde? Or what went ye out for to see? A man clothed in softe rayment? Beholde they that were soft clothynge, are in kynges houses. But what went ye out for to see? A prophete? Verily I say vnto you, and more then a prophete. For this is he of whom it is written, Beholde I sende my messenger before thy face, whiche shal prepare thy way before thee.

The fourth sunday in Aduent.

The Collect.

Lorde rayse vp (we pray thee) thy power, and come among vs, and with great myght succour vs: that whereas (through our sinnes and wickednesse) we be sore let and hyndered, thy bountifull grace and mercie (through the satisfaction of thy sonne our Lorde) may speedily deliuer vs: to whom with thee and the holy ghost, be honour and glory, worlde without ende.

The Epistle.

Phil. iiii

Reioyce in the Lorde alway, and agayne I say reioyce. Let your softnes be knowen to all men, the Lord is euen at hande. Be carefull for nothing, but in all prayer & supplication, let your petitions be manifest vnto God, with geuyng of thanks. And the peace of God

The fourth Sunday in Aduent.

God (which passeth all vnderstandyng) keepe your heartes and myndes through Christe Iesu.

The Gospell.



His is the record of John when the Jewes sent Priestes and Leuites from Hierusalem, to aske hym, what art thou? And he confessed and denyed not, and sayd plainely, I am not Christe. And they asked hym, what then, art thou Elias? And he sayth,

John, i.

I am not. Art thou the prophete? And he aunswered, No. Then sayd they vnto hym, What art thou, that we may geue an aunswere vnto them that sent vs? What sayest thou of thy selfe? He sayde, I am the voyce of a cryer in the wylternesse: make straight the way of the Lorde, as sayde the prophete Esai. And they whiche were sent, were of the Pharisees, and they asked hym, and sayde vnto hym, Why baptisest thou then, yf thou be not Christe, nor Elias, neither that prophete? John aunswered them, saying, I baptise with water, but there standeth one among you, whom ye knowe not, he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to vnlose. These thinges were done at Bethabara beyonde Iordane, where John dyd baptise.

Christmas day.

The Collect.

Almyghtie GOD, which hast geuen vs thy onely begotten sonne, to take our nature vppon hym, and this daye to be borne of a pure virgin: Graunt that we beyng regenerate and made

C iii

thy

Innocentes day.

thy chyldren by adoption and grace, maye daylye be renewed by thy holye spirite, through the same our Lorde Iesus Chryste, who lyueth and raggneth with thee. *Ac. Amen.*

The Epistle.

Hebre.i.

God in times past, diuersly and many wayes spake vnto the fathers by prophetes: but in these last dayes he hath spokē to vs by his owne sonne, whom he hath made heyre of all thinges, by whom also he made the worlde. Whiche sonne beyng the bryghtnesse of his glory, and the very image of his substance, rulyng all thynges with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the ryght hande of the maiestie on hygh, being so much more excellent then the angels, as he hath by inheritaunce obtayned a more excellent name then they. For vnto whiche of the angels sayde he at anye tyme, Thou art my sonne, this day haue I begotten thee? And agayne, I will be his father, and he shall be my sonne. And agayne, when he bringeth in the first begotten sonne into the worlde, he sayth, And let all the angels of God worship him. And vnto the angels he sayth, He maketh his angels spirites, and his ministers a flame of fyre. But vnto the sonne he sayth, Thy seate (*O God*) shall be for euer and euer: the scepter of thy kynngdome is a ryght scepter: thou hast loued ryghteousnesse, & hated iniquitie. Wherefore God, euen thy God, hath annoynted thee with oyle of gladnesse aboue thy fellowes. And thou Lord in the begynnyng haste layde the foundation of the earth, & the heauens are the workes of thy handes. They shall peryshe, but thou endurest. They all shall
ware

Christmas day.

ware olde as doth a garment, and as a besture shalt thou chaunge them, and they shalbe chaunged: but thou art euen the same, and thy yeres shall not fayle.

The Gospel.



In the begynnyng was the word, and the word was with God, and God was the worde. The same was in the begynnyng with God. All thynges were made by it, & without it was made nothyng that was made. In it was lyfe, and the lyfe was the lyght of men, and the lyght shyneth in the darknesse, and the darknesse comprehended it not. There was sent from God a man whose name was Iohn: the same came as a witnesse, to beare witnesse of the lyght, that all men through hym myght beleue. He was not that lyght, but was sent to beare witnesse of the lyght. That lyght was the true lyght which lyghteth euery man that cometh into the worlde. He was in the world, and the world was made by him, and the world knew him not. He came among his owne, and his owne receaued him not. But as many as receaued him, to them gaue he power to be made sonnes of god, euen them that beleued on his name, which were bozne, not of blood, nor of the wyl of the fleshe, nor yet of the wyl of man, but of God. And the same worde became fleshe, and dwelt among vs, and we sawe the glory of it, as the glory of the only begotten sonne of the father, full of grace and trueth.

Iohn. i.

¶

Saint

Saint Steuens day.

The Collect.

Graunt vs, O Lorde, to learne to loue our enemies, by the example of thy martyr saint Steuen, who prayed for his persecutours to thee which liuest. &c.

Then shall folowe a Collect of the Natiuitie, whiche shalbe sayde continually vnto Newe yeres day.

The Epistle.

Actes, vii.



AND Steuen beyng full of the holye ghost, looked vp stedfastlye with his eyes into heauen, and saw the glory of God, and Iesus standing on the ryght hande of God, and sayde, Beholde, I see the heauens open, and the sonne of man standing on the ryght hand of god. Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once, and cast hym out of the citie, and stoned hym. And the witnesles layde downe their clothes at a young mans feete, whose name was Saul. And they stoned Steuen, callyng on and saying, Lorde Iesu receaue my spirite. And he kneeled downe, and cryed with a loude voyce, Lorde lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

The Gospel.

Mat, xxiii.



Behold I sende vnto you Prophetes, and wyse men, and Scribes, and some of them ye shall kill and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from Citie to Citie, that vppon you maye come all the ryghteous

Saint Iohn Euangelistes day.

ryghteous blood which hath ben shedde bpon the earth, from the blood of ryghteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slue betweene the temple and the aulter. Werypve I say vnto you, al these thinges shal come vpon this generation. O Hierusalem, Hierusalem, thou that killest the prophetes, and stonest them whiche are sent vnto thee: howe often would I haue gathered thy chyl dren together, euen as the henne gathereth her chickens vnder her wynges, and ye woulde not? Beholde your house is left vnto you desolate. For I say vnto you, ye shall not see me hencefoorth, tyll that ye saye, Blessed is he that commeth in the name of the Lorde.

Saint Iohn Euangelistes day.

The Collect.

Mercifull Lorde, we beseeche thee to cast thy bryght beames of lyght vpon thy Church, that it beyng lyghtened by the doctrine of thy blessed Apostle and euangelist Iohn, may attayne to thy euerlastyng gyftes, through Iesus Chryste our Lorde. Amen.

The Epistle.



In that whiche was from the begynnyng, whiche we haue heard, which we haue seene with our eyes, which we haue loked vpon, and our hands haue handeled of the worde of lyfe. And the lyfe appeared, and we haue seene & beare witnesse, and shew vnto you that eternal life which was with the father, & appeared vnto vs. That whiche we haue seene and hearde, declare we vnto you, that ye also may haue felowshyp with vs,
i. Iohn, i.

Saint Iohn Euangelistes day.

vs, and that our felowshyp may be with the father & his sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your joy maye be full. And this is the tydynges whiche we haue hearde of him, and declare vnto you, that God is lyght, and in him is no darknesse at all. If we say we haue felowshyp with him, and walke in darknesse, we lye, & do not the trueth. But and yf we walke in lyght, euen as he is in lyght, then haue we felowshyp with hym, and the blood of Iesus Christe his sonne clenseth vs from all sinne. If we say we haue no sinne, we deceaue our selues, and the trueth is not in vs. If we knowlege our synnes, he is faythfull and iuste to forgeue vs our synnes, and to clense vs from all vnrigheteousnesse. If we saye we haue not sinned, we make hym a lyer, and his worde is not in vs.

The Gospel.

Iohn, xxi.



Iesus sayde vnto Peter, folow thou me. Peter turned about, and saw the disciple whom Iesus loued folowynge (which also leane on his brest at supper, and sayde, Lorde, whiche is he that betrayeth thee?) when Peter therefore sawe hym, he sayde to Iesus, Lorde what shall he here do? Iesus sayde vnto hym, If I wyll haue hym to tarye tyll I come, what is that to thee? folowe thou me. Then went this saying abroade among the brethren, that that disciple shoulde not dye: yet Iesus sayde not to him, He shall not dye: but, If I will that he tary till I come, what is that to thee? The same disciple is he which testifyeth of these thinges, and wrote these thinges, and we knowe that his testimonie is true.

There

Christmas day.

There are also manye other thynges whiche Iesus dyd, the which yf they shoulde be wrytten euery one, I suppose the world coulde not contayne the bookes that shoulde be wrytten.

The Innocentes day.

The Collect.

A Almighty god whose praise this day the young Innocentes thy witnesses haue confessed and shewed forth, not in speakyng, but in dying: mortifie & kyll al vices in vs, that in our conuersatio our lyfe maye expresse thy sayth, whiche with our tongues we do confesse, through Iesus Chyiste our Lorde.

The Epistle.



Loked, and loe, a Lamme stoode on the mount Sion, and with hym an hundred fourtie and foure thousand, haupyng his name and his fathers name wrytten in theyr foreheades. And I hearde a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I hearde the voyce of harpers, harping with theyr harpes. And they song as it were a newe song before the seate, and before the foure beastes and the elders, & no man coulde learne the song, but the hundred fourtie and foure thousande, which were redeemed from the earth. These are they whiche were not defyled with women, for they are birgins. These folow the Lamme wheresoever he goeth. These were redeemed from men, be- yng the first frutes vnto God, and to the Lamme, and in their mouthes was founde no guyle: for they are without spot before the throne of God.

Apo. xiiij.

The

Innocentes day.

The Gospell.

Matt. ii.



The angell of the Lorde appeared to Ioseph in a sleepe, saying, Arise and take the chylde and his mother, and flee into Egypt, and be thou there tyll I bryng thee worde. For it wyl come to passe that Herode shall seeke the chylde to destroy hym.

So when he awoke, he toke the chylde and his mother by nyght, and departed into Egypt, and was there vnto the death of Herode, that it myght be fulfilled which was spoken of the Lord by the prophete, saying, Out of Egypt haue I called my sonne. Then Herode when he sawe that he was mocked of the wyse men, was exceedyng wroth, & sent forth men of warre, and slue al the chyl dren that were in Bethlehem, and in all the coastes (as many as were twoperes olde or vnder) accordyng to the tyme which he had diligently knowen out of the wyse men. Then was fulfilled that whiche was spoken by the prophete Jeremie, where as he sayde, In Rama was there a boyce heard, lamentation, weeping, & great mournyng, Rachel weeping for her chyl dren, and would not be comforted, because they were not.

The Sunday after Christmas day.

The Collect.

Almighty God. &c. (As vpon Christmas day.)

The Epistle.

Gala. iiii.



And I say, that the heyre (as long as he is a chylde) differeth not from a seruaunt, though he be Lorde of all, but is vnder tutours and gouernours, vntyll the tyme that the father

The Sunday after Christmas day.

ther hath appoynted. Euen so we also when we were children, were in bondage vnder the ordinaunces of the worlde: But when the time was ful come, God sent his sonne made of a woman, and made bonde vnto the lawe, to redeeme them which were bond vnto the law: that we through election myght receaue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes: God hath sent the spirite of his sonne into our heartes, which cryeth, Abba, father. Wherefore nowe thou art not a seruaunt, but a sonne. If thou be a sonne, thou art also an heyre of God through Christe.

The Gospell.



This is the booke of the genera. Mat. i.

tion of Iesus Christe the sonne of Dauid, the sonne of Abraham: Abraham begat Isahac: Isahac begat Jacob: Jacob begat Judas & his brethren: Judas begat Phares and Zaram of Chamar: Phares begat Es-

rom: Esrom begat Aram: Aran begat Aminadab: Amidadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the kyng: Dauid the kyng begat Salomon, of her that was the wyfe of Urie: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the tyme that they were carped away to Babylon. And after they

The Sunday after Christmas day.

they were brought to Babylon, Iechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eleachim: Eleachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Marie, of whom was borne Jesus, even he that is called Christe. And so all the generations from Abraham to David, are. xiiii. generations. And from David vnto the captiuitie of Babylon, are. xiiii. generations. And from the captiuitie of Babylon vnto Christ, are. xiiii. generations.

The byrth of Jesus Christe was on this wyse: when his mother Marie was maryed to Joseph (before they came to dwell together) she was founde with chylde by the holye ghost. Then Joseph her husbände (because he was a ryghteous man, and woulde not put her to shame) was mynded pryncely to depart from her. But whyle he thus thought: beholde the angell of the Lorde appeared vnto hym in sleepe, saying, Joseph thou sonne of David, feare not to take vnto thee Marie thy wyfe: for that whiche is conceaued in her, cometh of the holye ghost. She shal bring forth a sonne, and thou shalt cal his name Jesus: for he shall saue his people from theyr synnes.

Al this was done that it myght be fulfilled which was spoken of the Lord by the prophete, saying, Beholde, a mayde shalbe with chylde, and shall bring forth a sonne, and they shall call his name Emmanuel: which is a man interprete, is as muche to say, as God with vs. And Joseph asloone as he awoke out of sleepe, dyd as the angell of the Lorde had bidden hym: and he tooke his wife vnto him, and knew her.

The Circumcision of Christe.

her not tyll she had brought forth her first begotten sonne, and called his name Iesus.

The Circumcision of Christe.

The Collect.

Almightie God, which madeſt thy blessed sonne to be circumcised and obedient to the lawe for man: graunt vs the circumcision of the spirite, that our heartes and all our members beyng mortified from all worldye and carnall lustes, may in all thinges obey thy blessed wyll: through the same thy sonne Iesus Christe our Lorde.

The Epistle.



Blessed is the man to whom the Lord wyll not impute sinne. Came this blessednes then vpon the vncircumcision, or vpon the circumcision also? For we say that fayth was reckened to Abraham for righteousness. How was it then reckened? when he was in the circumcision, or when he was in the vncircumcision? not in tyme of circumcisiō, but when he was yet vncircumcised. And he receaued the signe of circumcision, as a seale of the righteousness of faith, which he had yet being vncircumcised, that he should be the father of al them that beleue, though they be not circūcised, that righteousness might be imputed to them also, and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham before the tyme of circumcision. For the promise (that he should be heyre of the world) happened

Rom. 4.

The Circumcision of Christe.

happened not to Abraham or to his seede through the lawe, but through the ryghteousnesse of fayth. For yf they which are of the lawe be heyres, then is fayth but vayne, and the promise of none effect.

The Gospell.

Luk. ii.



And it fortuneth, alsoone as the angels were gone away from the shepheardes into heauen, they sayde one to another, Let vs go now euen vnto Bethle- hem, and see this thing that we heare say is happened, whiche the lorde hath shewed vnto vs. And they came with hast, and founde Marie and Ioseph, and the babe layde in a manger. And when they had seene it, they published abroad the saying that was tolde them of that child. And all they that heard it, wondred at those thynges which were tolde them of the shepheardes. But Marie kept all those sayinges, and pondered them in her heart. And the shepheardes returned, prayng and laudng God for all the thynges that they had heard and seene, euen as it was tolde vnto them. And when the eyght day was come, that the childe shoulde be circumcised, his name was called Iesus, whiche was named of the angell before he was conceaued in the wombe.

¶ If there be a Sunday betweene the Epiphanie and the Circumcision, then shalbe vsed the same Collect, Epistle, and Gospel at the Communion, which was vsed vpon the day of Circumcision.

The

The Epiphanie.

The Collect.

O God, whiche by the leadyng of a starre, dyddest manifest thy only begotten sonne to the Gentiles: Mercyfully graunt, that we whiche knowe thee now by sayth, may after this lyfe haue the fruition of thy glorious godhead, through Christ our Lorde, Amen.

The Epistle.

In this cause I Paul am a prisoner Eph. 3.
of Iesus Christ for you heathen, if ye haue hearde of the ministracion of the grace of God which is geuen me to youwarde. For by reuelacion shewed he the mysterie vnto me, as I wrote afore in fewe wordes, wherby when ye reade, ye may vnderstande my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy apostles and prophetes by the spirite, that the Gentiles shoulde be inheritous also, and of the same body, and partakers of his promise of Christ by the meanes of the Gospell, whereof I am made a minister accordyng to the gyft of the grace of God, whiche is geuen vnto me after the workyng of his power. Vnto me the leaste of al Saintes is this grace geuen, that I shoulde preache among the Gentiles, the vnsearcheable riches of Christ, and to make all men see what the felowship of the mysterie is, whiche from the begynnynge of the worlde hath ben hyd in God, whiche made all thynges thorowe Iesus Christe, to the intent that now vnto the rulers and powers in heauenly thynges myght be known by the congregation, the manifolde wysdome of God, accordyng to the eternal purpose
Di which

The Epiphanie.

whiche he wrought in Christe Iesu our Lorde, by whom we haue boldenesse and entraunce, with the confidence which is by the sayth of hym.

The Gospell.

Mat. ii.



When Iesus was borne in Beth-
lehem, a citie of Iurie, in the
tyme of Herode the kyng: be-
hold, there came wise men from
the East to Hierusalem, saying,
where is he that is borne king
of the Jewes? for we haue sene
his starre in the East, and are
come to worship hym. When Herode the Kyng
had hearde these thynges, he was troubled, and all
the citie of Hierusalem with hym. And when he had
gathered all the cheefe Priestes and Scribes of the
people togeather, he demaunded of them where
Christe shoulde be borne? And they sayde vnto hym,
At Bethlehem in Iurie. For thus it is written by
the prophete, And thou Bethlehem in the lande of
Iurie, art not the least among the princes of Iuda:
for out of thee there shal come vnto me the captaine
that shal gouerne my people Israel. Then Herode
(when he had priuily called the wyle men) he enqui-
red of them diligently what tyme the starre appea-
red. And he bad them go to Bethlehem, and sayde,
Go your way thither, and searche diligently for the
chylde, and when ye haue founde hym, bryng me
worde agayne, that I may come and worship hym
also. When they had heard the kyng, they departed,
and loe, the starre which they saw in the East, went
before them, tyll it came and stode ouer the place
wherein the chylde was. When they sawe the starre,
they

The first sunday after the Epiphanie.

they were exceeding glad, and went into the house, and founde the chyld with Marie his mother, and fell downe flat, and worshypped hym, and opened theyr treasures, and offered vnto hym gyftes, Golde, frankencense, and Myrrhe. And after they were warned of God in sleepe that they shoulde not go agayne to Herode, they returned into theyr owne countrey another way.

The .i. sunday after the Epiphanie.

The Collect.

Lorde we beseeche thee mercifully to receaue the prayers of thy people, whiche call vppon thee, and graunt that they may both perceaue and knowe what thynges they ought to do, and also haue grace and power, saythfully to fulfill the same, through Iesus Christe our Lorde.

The Epistle.



Beseeche you therefore brethren by the mercifulnesse of god, that ye make your bodyes a quicke sacrifice, holpe and acceptable vnto GOD, whiche is your reasonable seruyng of God, and fashion not your selues lyke vnto this worlde, but be ye chaunged in your shape, by the renuyng of your mynde, that ye may proue what thyng that good, and acceptable, and perfect wyll of GOD is. For I say (thorowe the grace that vnto me geuen is) to euery man among you, that no man stande hygh in his owne conceipt, more then it becommeth hym to esteeme of hym selfe: but so iudge of hym selfe that he be gentle and sober, accordyng as GOD hath dealt to euery man the measure of fayth. For as we haue

Rom. 12:

Dii

many

The first sunday after the Epipanie.

many members in one body, and all members haue not one office: So we beyng many, are one body in Christe, and euery man among our selues one anothers members.

The Gospel.

Luk.ii.



He father and mother of Iesus went to Hierusalem after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the chylde Iesus abode styll in Hierusalem, & his father and mother knewe not of it: but they supposing hym to haue ben in the company, came a dayes iourney, and sought hym among theyr kinsfolke and acquaintaunce: and when they found hym not, they went backe agayne to Hierusalem, and sought hym. And it fortuned that after thre dayes they founde hym in the temple, sitting in the myddes of the doctours, hearing them, and posing them. And all that hearde hym were astonied at his vnderstandyng, and aunsweres. And when they sawe hym, they marueyled, and his mother sayd vnto hym, Sonne, why hast thou thus dealt with vs? beholde, thy father & I haue sought thee sorowing. And he sayde vnto them, Howe happened that ye sought me? wyl ye not that I muste go about my fathers businesse? And they vnderstoode not that saying whiche he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayinges together in her heart. And Iesus prospered in wysdome, and age, and in fauour with God and men.

The

The.ii.sunday after the Epiphanie.

The Collect.

Almightie and euerlastyng God, whiche doest gouerne all thynges in heauen and earth: mercyfully heare the supplications of thy people, and graunt vs thy peace all the dayes of our lyfe.

The Epistle.



Syng that we haue diuers gif-
tes, according to the grace that
is geuen vnto vs: if a man haue
the gyfte of prophecie, let hym
haue it, that it be agreeing to
the sayth. Let him that hath an
office, wayte on his office. Let
hym that teacheth, take heede

Roma,
xii.

to his doctrine. Let hym that exhorteth, geue at-
tendaunce to his exhortation. If any man geue, let
hym do it with singlenesse. Let hym that ruleth, do
it with diligence. If anye man shewe mercye, let
hym do it with chearefulnesse. Let loue be without
dissimulation. Hate that whiche is euyll, and cleaue
to that whiche is good. Be kynde one to another
with brotherlye loue. In geuyng honour, go one
before another. Be not slouthfull in the businesse
whiche ye haue in hande. Be feruent in spirite.
Applye your selues to the tyme. Reioyce in hope.
Be patient in tribulation. Continue in prayer. Di-
stribute vnto the necessitie of the saintes. Be redye
to harbour. Blesse them whiche persecute you,
blesse I say, and curse not. Be mery with them that
are mery, weepe with them that weepe, be of lyke
affection one towarde another. Be not hye myn-
ded, but make your selues equall to them of the lo-
wer sorte.

The.ii.sunday after the Epiphanie

The Gospell.

Iohn.ii.



And the thirde day was there a mariage in Cana a citie of Galilee, and the mother of Iesus was there. And Iesus was called (and his disciples) vnto the maryage. And when the wyne failed, the mother of Iesus said vnto him, They haue no wine. Iesus sayde vnto her, Woman, what haue I to do with thee? Mine houre is not yet come. His mother saide vnto the ministers, whatsoeuer he sayeth vnto you, do it. And there were standyng there six water pottes of stone, after the maner of purifying of the Jewes, conteynyng two or thre sydyns a peece. Iesus sayde vnto them, Fyll the water pottes with water. And they fylled them vp to the brymme. And he sayde vnto them, Drawe out nowe, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knewe not whence it was (but the ministers whiche drew the water, knewe) he called the bydegrome, and sayde vnto hym, Euery man at the begynnyng doeth set forth good wyne, and when men be drunke, then that whiche is worse: but thou haste kept the good wine vntill nowe. This beginning of miracles did Iesus in Cana of Galilee, and shewed his glory, and his disciples beleued on him.

The.iii.Sunday after the Epiphanie.

The Collect.

Almyghtie and euerlastyng GOD, mercyful-
lye looke vppon our infirmities, and in all our
daungers and necessities, stretch forth thy
ryght

The.iii. sunday after the Epiphanie

ryght hande to helpe and defende vs, through Christ
our Lorde.

The Epistle.

BE not wylse in your owne opinions. Rom xii
Recompence to no man euil for euil.
Prouide aforehande thinges honest,
not only before God, but also in the
syght of all men. If it be possible (as
muche as is in you) liue peaceably
with all men. Dearely beloued, auenge not your
selues, but rather geue place vnto wrath. For
it is wrytten, Vengeance is myne, I wyll re-
warde sayth the Lorde. Therefore if thyne enemye
hunger, feede hym: yf he thyrste, geue hym drynke:
for in so doyng thou shalt heape coales of fyre on his
head. Be not overcome of euyl, but overcome euyl
with goodnesse.

The Gospell.



When he was come downe from
the mountain, much people fo- Mat. viii
llowed hym. And beholde, there
came a Leper, and worshypped
hym, saying, Maister, yf thou
wilt, thou canst make me cleane.
And Iesus put forth his hand,
and touched him, saying, I wil,
be thou cleane. And immediatlye his leprosie was
cleansed. And Iesus said vnto him, Tel no man, but
go and shewe thy selfe to the priest, and offer the gyft
(that Moyses commaunded to be offered) for a wit-
nesse vnto them. And when Iesus was entred into
Capernaum, there came vnto hym a Centurion,
and besought hym, saying, Maister, myseruaunt li-
eth at home sicke of the paulsie, and is greuouslye
payned,

The iii sunday after the Epiphanie.

pained. And Iesus sayde, when I come vnto hym, I wyll heale hym. The Centurion answered, and sayde, Syr, I am not worthy that thou shouldest come vnder my roofe: but speake the worde onely, and my seruaunt shalbe healed. For I also am a man subiect to the authoritie of another, and haue souldiers vnder me. And I say to this man, Go, and he goeth: and to another man, Come, and he cometh: and to my seruaunt, Do this, and he doth it. When Iesus heard these wordes, he marvelled, and sayde to them that folowed hym, Verily I say vnto you, I haue not founde so great fayth in Israel. I say vnto you, that manye shall come from the East and West, and shal rest with Abraham, Isaac, and Jacob, in the kyngdome of heauen: but the children of the kyngdome shalbe cast out into bitter darknesse, there shalbe weepying and gnashying of teeth. And Iesus sayde vnto the Centurion, So thy way, and as thou beleuest, so be it vnto thee: and his seruaunt was healed in the selfe same houre.

The, iiii. Sunday after the Epiphanie.

The Collect.

GOD whiche knowest vs to be set in the myddest of so manye and great daungers, that for mans fraylenesse we can not alway stande by: graunt to vs the health of bodye and soule, that all those thynges whiche we suffer for sinne, by thy helpe we maye well passe and ouercome, thoro we Christe our Lord.

The Epistle.

Rom.
xiii.



Et euerye soule submitte hym selfe vnto the authoritie of the hygher powers: for there is no power but of God. The powers that be, are ordeyned of God. Who soeuer

The v. Sunday after the Epiphanie.

do ye. Aboue all these thinges, put on loue, which is the bonde of perfectnes. And the peace of God rule in your heartes, to the whiche peace ye are called in one bodey: And see that ye be thankfull. Let the worde of Christe dwell in you plenteously with all wysdome. Teache and exhorde your owne selues in Psalmes and Hymnes, and spiritual songs, singing with grace in your heartes to the Lorde. And whatsoever ye do in worde or deede, do all in the name of the Lorde Jesu, geuyng thanks to God the father by hym.

The Gospell.



The kyngdome of heauen is lyke vnto a man which sowd good seede in his felde: but whyle men slepte, his enemye came, & sowd tares among the wheat, and went his way. But when the blade was spronge vp, and had brought forth fruite, then appeared the tares also. So the seruantes of the housholder came, and said vnto him, Syr, didst not thou sowe good seede in thy felde? from whence then hath it tares? He said vnto them, The enuious man hath done this. The seruantes sayde vnto him, Wilt thou then that we go and weede them vp? But he saide, Nay, lest whyle ye gather vp the tares, ye plucke vp also the wheate with them: let both growe together vntyll the haruest, and in the tyme of haruest, I wyll say to the reapers, Gather ye first the tares, and bynde them together in sheaues to be brent, but gather the wheate into my barne.

Mat. xiii

The

The sunday called septuagesima.

The sixt Sunday, if there be so manye, shall haue the same Psalme, Collect, Epistle, and Gospell, that was vpon the fift Sunday.

The Sunday called Septuagesima.
The Collect.

O Lord we beseeche thee fauourably to heare the prayers of thy people, that we which are iustly punyshed for our offences, may be mercifullye deliuered by thy goodnes, for the glory of thy name, through Iesu Christe our sauiour, who lyueth and raigneth worlde without ende. Amen.

The Epistle.

i. Cor.
ix.



Derceauie ye not howe that they whiche runne in a course runne all, but one receaueth the rewarde? So runne that ye may obtayne. Euery one that prooueth masteries, abstaineth from all thynges. And they do it to obtayne a crowne that shall perishe: but we to obtayne an euerlastyng crowne. I therefore so runne, not as at an vncertaine thyng. So fyght I, not as one that beateth the ayre: but I tame my bodye, and bryng it into subiection, lest by anye meanes it come to passe, that when I haue preached to other, I my selfe shoulde be a caste away.

The Gospel.

Mat.xx



He kyngdome of heauen is lyke vnto a man that is an housholder, whiche went out early in the mornyng, to hyre labourers into his vineyarde. And whē the agreement was made with the labourers

The Sunday called septuagesima.

labourers for a peny a daye, he sent them into his vineyarde. And he went out about the thirde houre, and sawe other standyng idle in the market place, and sayde vnto them, Go ye also into the vineyarde, and whatsoeuer is ryght, I wyl geue you. And they went theyr waye. Agayne, he went out about the vi. and. ix. houre, and dyd lyke wyse. And about the. xi. houre he went out, and founde other standyng ydle, and sayde vnto them, why stande ye here all the day ydle? They sayde vnto hym, Because no man hath hyred vs. He sayth vnto them, Go ye also into the vineyarde, and whatsoeuer is ryght, that shall ye receaue. So when euen was come, the lord of the vineyarde sayde vnto his Stewarde, Call the labourers, and geue them theyr hyre, begynnynge at the last vntyll the firste. And when they dyd come that came about the eleuenth houre, they receaued euery man a peny. But when the firste came also, they supposed that they shoulde haue receaued more, and they lyke wyse receaued euerye man a peny. And when they had receaued it, they murmured agaynst the good man of the house, saying, These laste haue wrought but one houre, and thou haste made them equall with vs whiche haue borne the burthen and heate of the daye. But he answered vnto one of them, and sayde, Freende, I do thee no wrong. Dydest thou not agree with me for a peny? Take that thine is, and go thy way: I wyl geue vnto this last euen as vnto thee. Is it not lawfull for me to do as me lusteth with mine owne goodes? Is thine eye euyll, because I am good? So the last shalbe firste, and the firste shalbe laste. For many be called, but fewe be chosen.

The sunday called sexagesima.

The Collect.

LORDE GOD whiche seest that we put not our truste in anye thyng that we do, mercyfullye graunt, that by thy power we may be defended agaynst all aduersitie, through Iesus Christe our Lorde.

The Epistle.

2. Cor. 11



ME suffer fooles gladlye, seeing your selues are wyse. For ye suffer yf a man bryng you into bondage, yf a man deuour, if a man take, if a man exalt hym selfe, yf a man synpte you on the face. I speake as concerning rebuke, as though we had ben weake in this behalfe. Howebeit, wherein soeuer any man dare be bolde (I speake foolyschlye) I dare be bolde also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christe (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft: of the Jewes fyue tymes receaued I. xl. stripes saue one, thyrse was I beaten with rodde, I was once stoned, I suffered thyrse shypwracke, nyght and day haue I ben in the deepe sea. In iourneyng often, in perylls of waters, in perilles of robbers, in ieopardies of myne owne nation, in ieopardies among the heathen: in perilles in the citie, in perilles in the wilderness, in perilles in the sea, in perilles among false brethren: in labour and trauayle, in watchynges often, in hunger and thyrse, in fastynges often, in colde and nakednesse, besyde the thynges whiche outwardly happen vnto me. I am cumbred dayly, and

The Sunday called sexagesima.

do care for all congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I must needes boast, I wyll boast of the thynges that concerne mine infirmities. The God and father of our Lorde Iesus Christe, which is blessed for evermore, knoweth that I lye not.

The Gospell.



Then muche people were gathered together, and were come to hym out of all cities, he spake by a similitude. The sower wet out to sowe his seede, and as he sowed, some fell by the way syde, and it was troden downe, and the fowles of the ayre deuoured it by. And some fel on

Luk.viii

stones, and as soone as it was sprong by, it withered away, because it lacked moystnesse. And some fell among thornes, and the thornes sprang by with it, & choked it. And some fel on good grounde, and sprang by, and bare fruite an hundred folde. And as he sayde these thinges, he cryed, He that hath eares to heare, let hym heare. And his disciples asked hym, saying, What maner of similitude is this? And he said, Unto you it is geuen to know the secretes of the kingdome of God, but to other by parables, that when they see, they shoulde not see, & when they heare, they shoulde not vnderstande. The parable is this. The seede is the worde of God. Those that are beside the way, are they that heare, then cometh the deuyl and taketh away the worde out of their heartes, lest they shoulde beleue, and be saued. They on the stones,

The Sunday called Quinquagesima.

stones, are they; which when they heare, receaue the worde with ioy, and these haue no rootes, which for a while beleue, and in tyme of temptation go away. And that which fell among thornes, are they which when they haue hearde, go forth & are choked with cares and riches, and boluptuous lyuing, and bring forth no fruit. That which fel in the good ground, are they, whiche with a pure and good heart heare the word and kepe it, and bring forth fruite through patience.

The Sunday called Quinquagesima.

The Collect.

O Lorde, whiche doest teache vs that all our doynges without charitie are nothyng worth: sende thy holy ghost, & powre into our heartes that most excellent gift of charitie, the very bonde of peace and al bertues, without the which whosoever lyueth, is counted dead before thee: Graunt this for thy onely sonne Iesus Christes sake.

The Epistle.

1. Cor. 13



Though I speake with tongues of men and of angelles, and haue no loue, I am euen as soundyng brasse, or as a tinkling Cimbal. And though I coulde prophecie and vnderstande all secretes, and all knowledge: yea, yf I haue all fayth, so that I coulde moue mountaynes out of their places, and yet haue no loue, I am nothyng. And though I bestow all my goodes to feede the poore, and though I gaue my bodye euen that I burned, and yet haue no loue, it profiteth me nothing. Loue suffereth long, and is curtcous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth

The sunday called septuagesima.

dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thynketh none euyll, reioyceth not in iniquitie: but reioyceth in the trueth, suffreth all thynges, beleueth all thinges, hopeth al thinges, endureth al thinges. Though that prophecying faile, eyther tongues cease, or knowledge vanishe away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophesying is vnperfect: But when that whiche is perfecte is come, then that which is vnperfect shalbe done away. When I was a chylde, I spake as a chylde, I vnderstoode as a chylde, I imagined as a chylde. But as soone as I was a man, I put away chyldeishnesse. Nowe we see in a glasse, euen in a darke speakyng: But then shall we see face to face. Nowe I knowe vnperfectly: but then shall I knowe, euen as I am known. Nowe abydeth fayth, hope, and loue, euen these three: but the cheefe of these is loue.

The Gospell.



Jesus toke vnto him ̄ twelue, and saide vnto them, Beholde, we go by to Hierusalem, and al shalbe fulfilled that are writ- ten by the prophetes of the sonne of man. For he shalbe de- liuered vnto the Gentiles, and shalbe mocked, and despitefully entreated, & spitted on. And when they haue scour- ged hym, they wyl put hym to death, and the thirde day he shall rylse agayne. And they vnderstoode none of these thinges. And this sayyng was hyd fro them, so that they perceaued not the thinges whiche were spoken. And it came to passe that as he was come nie to Hierico, a certayne blynde man sate by the

Luke.
xviii.

The Sunday called Quinquagesima.

hygh waye side beggynge. And when he hearde the people passe by, he asked what it meant? And they sayde vnto hym, that Iesus of Nazareth passed by. And he cried, saying, Iesu thou sonne of Dauid haue mercie on me. And they which went before, rebuked him that he should holde his peace. But he cryed so much the more, Thou sonne of Dauid haue mercie on me. And Iesus stode stil, and commaunded him to be brought vnto hym. And when he was come neare, he asked hym, saying, What wilt thou that I do vnto thee? And he sayde, Lorde, that I myght receaue my syght. And Iesus sayde vnto hym, Receaue thy syght, thy fayth hath saued thee. And immediatly he receaued his syght, and folowed hym, prayling God. And all the people when they sawe it, gaue prayse vnto God.

The first day of Lent.
The Collect.

Almyghtie and euerlastyng God, whiche hatest nothing that thou hast made and dost forgeue the sinnes of all them that be penitent: Create and make in vs newe and contrite heartes, that we worthly lamenting our sinnes, and knowledging our wretchednes, may obtayne of thee the God of all mercie, perfect remission and forgeuenesse, through Iesus Christe.

The Epistle.

Ioel.ii.



Turne you vnto me, with all your heartes, with fasting, weeping, and mourning, rent your heartes, & not your clothes. Turne you vnto the Lorde your God, for he is gracious and mercifull, long suffering, and of great

The first day of Lent.

great compassion, and redy to pardon wickednesse. Then (no doubt) he also shall turne and forgeue, and after his chastenyng he shall let your encrease remaine for meate and drynke offerynges vnto the Lorde your God. Blowe out with the trumpet in Sion, proclayme a fastyng, call the congregation, and gather the people together, warne the congregation, gather the elders, bryng the chyldren and sucklynges together. Let the brydegrome go forth of his chamber, and the bride out of her closet. Let the Priestes serue the Lorde betweene the porche and the aulter, weeping and saying, Be fauourable, O lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the Heathen be lordes thereof. Wherefore should they say among the Heathen, Where is nowe their God?

The Gospel.



When ye faste, be not sadde as the hypocrites are. For they disfigure their faces, that it may appere vnto men howe that they fast. Verely I say vnto you, they haue their rewarde. But thou when thou fastest, annoynte thyne heade, and wash thy face, that it appere, not vnto men howe thou fastest, but vnto thy father whiche is in secrete, and thy father whiche seeth in secrete, shall rewarde thee openly. Laye not vp for your selues treasure vpon earth, where the ruste and moth doth corrupt, and where theues breake through and steale: But laye vp for you treasures in heauen, where

Matth. 6

The first Sunday in Lent.

neither rust nor moth doth corrupt, & where theeuers do not breake through nor steale. For where your treasure is, there wyll your heartes be also.

The first Sunday in Lent.

The Collect.

O Lord, whiche for our sake diddest fast fourtie dayes and fourtie nyghtes: Geue vs grace to ble such abstinence, that our flethe beyng subdued to the spirite, we may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, which liuest and raignest. &c.

The Epistle.

ii. Cor.
vi.



As helpers exhoite you, that ye receaue not the grace of **GOD** in vayne. For he sayeth, I haue hearde thee in a tyme accepted, and in the daye of saluation haue I succoured thee. Beholde, nowe is that accepted tyme: Beholde, nowe is that daye of saluation. Let vs geue none occasion of euill, that in our office be founde no fault: but in all thinges let vs behaue our selues as the ministers of **GOD**: in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonmentes, in strifes, in labours, in watchinges, in fastinges, in purenes, in knowlegde, in long suffering, in kyndnesse, in the holye ghost, in loue vnfaigned, in the worde of trueth, in the power of **God**, by the armour of ryghteousnesse of the right hande and on the left, by honour and dishonour, by euyll report, and good reporte, as deceauers, and yet true, as vnknownen, and yet knownen, as dying, and beholde we lyue, as chastened, and not kyllid, as sorrowing,

The first sunday in Lent.

rowyng, & yet alway mery, as poore, and yet mak
many ryche, as hauing nothing, and yet posselſſing
all thynges.

The Gospell.



Then was Iesus led away of the
ſpíríte into wylðerneſſe, to be Matth. 4
tempted of the deuil. And when
he had faſted fourtie dayes and
fourtie nightes, he was at the
laſt an hungred. And when the
tempter came to hym, he ſayde,
If thou be the ſonne of God,
commaund that theſe ſtones be made bread. But he
aunſwered and ſayde, it is written, Man ſhall not
lyue by bread only, but by euery worde that procee-
deth out of the mouth of God. Then the deuyl tak-
eth him by into the holy citie, and ſetteth him on a
pinacle of the Temple, and ſayth vnto him, If thou
be the ſonne of God, caſt thy ſelfe downe headlong,
for it is written, He ſhall geue his angels charge o-
uer thee, and with their handes they ſhall hold thee
by, leſt at any tyme thou daſhe thy foote agaynſt a
ſtone. And Ieſus ſayde vnto hym, It is written a-
gayne, Thou ſhalt not tempt the Lorde thy God. A-
gayne the deuyl taketh hym by into an exceedyng
hye mountayne, & ſheweth hym all the kyngdomes
of the worlde, and the glory of them, and ſayth vnto
him, All theſe wyl I geue thee, yf thou wylt fall
downe and worſhype me. Then ſayth Ieſus vnto
him, Awayde Satan, for it is written, Thou ſhalt
worſhip the Lorde thy God, and him only ſhalt thou
ſerue. Then the deuyl leaueth hym, and behold the
angels came, and miniſtred vnto hym.

The second sunday in lent.

The Collect.

Almightie God, whiche doest see that we haue no power of our selues to helpe our selues: kepe thou vs, both outwardlye in our bodyes, and inwardlye in our soules, that we maye be defended from all aduersities whiche maye happen to the bodye, and from all euill thoughtes whiche maye assaulte and hurte the soule: through Iesus Christe. &c.

The Epistle.

i. Thef. 4



Weseeche you brethren, and exhorthe you by the Lorde Iesus, that ye increase more and more, euen as ye haue receaued of vs, howe ye ought to walke, and to please God. For ye knowe what commaundementes we gaue you by our Lorde Iesus Christe. For this is the wyll of God, euen your holynesse: that ye shoulde abstayne from fornication, and that euerye one of you shoulde knowe howe to kepe his vessell in holynesse and honour, and not in the luste of concupiscence, as do the heathen whiche knowe not GOD. That no man oppresse & defraud his brother in bargayning, because that the Lorde is the auenger of all such thinges, as we tolde you before, and testified. For God hath not called vs vnto vncleannesse, but vnto holynesse. He therefore that despiseth, despiseth not man, but God whiche hath sent his holy spirite among you.

The Gospel.

Matt. 15



Iesus went thence & departed into the coastes of Tyre & Sidon: and beholde, a woman of Canaan (which came out of the same coastes) cryed vnto hym, saying, Haue mercie on me, O Lorde, thou

The thirde Sunday in lent.

thou sonne of Dauid: my daughter is piteously bered with a deuyl. But he answered her nothyng at all. And his disciples came & besought him, saying, Send her away, for she cryeth after vs. But he answered and said, I am not sent but to the losse sheepe of the house of Israel. Then came she and worshipped hym, saying, Lorde helpe me. He answered and sayde, It is not meete to take the childrens breade, & cast it to dogges. She answered and saide, Trueth Lord, for the dogges eate of the crummes which fall from their masters table. Then Jesus answered, and saide vnto her, O woman, great is thy fayth, be it vnto thee, euen as thou wylt. And her daughter was made whole euen the selfe same tyme.

The thirde Sunday in Lent,

The Collect.

WE beseeche thee almightie God, looke vppon the heartie desires of thy humble seruants, & stretch forth the ryght hande of thy maiestie to be our defence against all our enemies, thorough Iesus Christe our Lorde.

The Gospell.



BE you the folowers of God as deare Ephe. 4. children, and walke in loue, euen as Christe loued vs, and gaue hym selfe for vs an offering, and a sacrifice of a sweete sauour to God. As for fornication and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth saintes, or filthinesse, or foolish talking, or iesting, which are not comelye, but rather geuyng of thanks. For this ye knowe, that no whoremonger, either vncleane person, or couetous person (whiche is a worshipper of images) hath any inheritance

The thirde Sunday in lent.

in the kyngdome of Christe and of God. Let no man deceaue you with bayne wordes: for because of such thinges commeth the wrath of God vppon the chyl- dren of disobedience. Be not ye therefore compani- ons of them. Ye were sometimes darknesse, but now are ye light in the Lorde, walke as chyl- dren of light, for the fruite of the spirite consisteth in al goodnesse, and ryghteousnesse, and trueth. Accept that whiche is pleasing vnto the Lorde, and haue no felowshyp with the vnfruitfull workes of darknesse, but ra- ther rebuke them. For it is a shame euen to name those thinges which are done of them in secrete: but all thynges when they are brought forth by the lyght, are manifest. For whatsoeuer is manifest, the same is lyght. Wherefore he sayth, Awake thou that sleepest, and stande vp from death, and Christe shall geue thee lyght.

The Gospell.

Luke.xi



Iesus was casting out a deuill that was dumbe. And when he had cast out the deuyl, the dumbe spake, and the people wondred. But some of them sayde, He casteth out deuyls through Beelzebub the cheefe of the deuils. And other temp- ted hym, and required of hym a signe from heauen. But he knowyng their thoughtes, sayd vnto them, Euery kyngdome diuided against it selfe, is desolate, and one house doth fall vppon another. If Satan also be diuided agaynst hym selfe, howe shall his kyngdome endure? Because ye saye I caste out de- uyls through Beelzebub: If I by the helpe of Beelzebub cast out deuyls, by whose helpe do your children

The thirde sunday in lent.

chyldezen cast them out? Therefore shall they be your iudges. But yf I with the synger of **GOD** cast out deuyls, no doubt the kyngdome of **GOD** is come bypon you. When a strong man armed watcheth his house, the thinges that he posselleth are in peace: But when a stronger then he cometh bypon him, and ouercommeth him, he taketh from him all his harnesse (wherein he trusted) & diuideth his goodes. He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abroad. When the vncleane spirite is gone out of a man, he walketh through drye places seekyng rest: and when he fyndeth none, he sayeth, I wyll returne agayne into my house whence I came out. And when he cometh, he fyndeth it swept and garnished. Then goeth he, and taketh to him seuen other spirites worse then him selfe, and they enter in, and dwell there. And the ende of that man is worse then the beginning. And it fortuneth that as he spake these thinges, a certayne woman of the company lift by her voyce, and sayde vnto him, Happy is the wombe that bare thee, and the pappes which gaue thee sucke. But he sayde, Yea happye are they that heare the worde of **God**, and kepe it.

The fourth Sunday in Lent.

The Collect.

G Raunt we beseeche thee almightie god, that we whiche for our euyl deedes are worthylye punished, by the comfort of thy grace may mercifully be relieued, througħ our Lorde Iesus Christe.
The

The fourth sunday in Lent.

The Epistle.

Gala. 4.



Tell me (ye that desyre to be vnder the law) do ye not heare of the law? for it is written that Abraham had two sonnes, the one by a bondmaid, the other by a free woman, yea and he whiche was borne of the bonde woman, was borne after the fleshe: but he whiche was borne of the free woman, was borne by promise. which thinges are spoken by an allegorie. for these are two Testamentes, the one from the mount Sina, whiche gendreth vnto bondage, which is Agar: for mount Sina, is Agar in Arabia, and berydeth vppon the citie whiche is now called Hierusalem, and is in bondage with her chyl dren. But Hierusalem whiche is aboue, is free, whiche is the mother of vs all. for it is written, Reioyce thou barren that bearest no chyl dren, breake forth and crye thou that trauailest not: for the desolate hath manye mo chyl dren, then she whiche hath an husbnde.

Brethren, we are after Isahac the chyl dren of promise. But as then he that was borne after the fleshe, persecuted hym that was borne of the spirite: euen so is it now. Neuerthelesse, what sayeth the scripture? Put away the bonde woman and her sonne: for the sonne of the bonde woman shal not be heyre with the sonne of the free woman. So then brethren, we are not chyl dren of the bond woman, but of the free woman.

The

The fourth sunday in Lent.

The Gospell.



Jesus departed ouer the sea of Galilee, which is the sea of Tiberias, and a great multitude folowed him, because they saw his myracles which he dyd on them that were diseased. And Jesus went bp into a mountayne, and there he sate with

John.6.

his disciples. And Easter a feaste of the Jewes was nye. When Jesus then lyft bp his eyes, and sawe a great company come vnto him, he said vnto Philip, Whence shall we bye breade that these maye eate? This he sayde to proue hym, for he hym selfe knewe what he woulde do. Philip answered hym, Two hundreth peniworth of breade are not sufficient for them, that euery man may take a lytle. One of his disciples (Andrewe Simon Peters brother) sayeth vnto hym, There is a lad whiche hath fyue barleye loaves, and two fishes: but what are they among so many? And Jesus sayd, Make the people sit downe. There was much grasse in the place. So the men sat downe, in number about fyue thousande. And Jesus toke the bread, & when he had geuen thanks, he gaue to the disciples, and the disciples to them that were set downe, and lyke wyle of the fishes as muche as they woulde. When they hadde eaten enough, he said vnto his disciples, Gather vp the broken meate whiche remayneth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of v̄ fyue barleye loaves, which broken meate remayned vnto them that had eaten. Then those men (when they had sene the myracle that Jesus dyd) sayde, This is of a trueth the same

The fifth Sunday in Lent.

same prophete that shoulde come into the worlde.

The, v. Sunday in Lent,

The Collect.

WE beseeche thee almighty God, mercifullye to looke vpon thy people, that by thy great goodnesse they maye be gouerned and preserued euermore both in body and soule, through Iesus Christe our Lorde.

The Epistle,

Hebr. ix



Christe being an hye Prieste of good thinges to come, came by a greater and a more perfecte tabernacle, not made with handes, that is to saye, not of this buylding, neither by the blood of Goates and Calues: but by his own blood he entred in once into the holy place, and found eternall redemption. For if the blood of Oxen & of Goates, and the ashes of a young Cowe when it was sprinkled, purifieth the vncleane, as touchyng the purifying of the fleshe: howe muche more shall the blood of Christe (whiche through the eternall spirite offered him selfe without spot to god) purge your conscience from dead workes, for to serue the liuyng God? And for this cause he is the mediator of the newe Testament, that through death, which chaunced for the redemption of those transgressions that were vnder the fyrst Testament, they whiche are called might receaue the promise of eternall inheritaunce.

The

The fifth Sunday in Lent.

The Gospel.



Whiche of you can rebuke me of sinne? If I say the trueth, why do ye not beleue me? He that is

Iohn.

viii.

of God, heareth Gods wordes: Ye therefore heare them not, because ye are not of god. Then aunswered the Jewes, and said vnto him, Say we not wel that thou art a Samaritane, and hast the deuyl? Jesus aunswered, I haue not the deuyl, but I honour my father, & ye haue dishonoured me. I seeke not myne owne prayse, there is one that seeketh and iudgeth. Verily verily I say vnto you, If a man kepe my saying, he shall neuer see death. Then sayde the Jewes vnto hym, Nowe knowe we that thou hast the deuyl. Abraham is dead, and the prophetes, and thou sayest, If a man kepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, whiche is dead? And the prophetes are dead: whom makest thou thy selfe? Jesus aunswered, If I honour my selfe, myne honour is nothyng, it is my father that honoureth me, which you say is your GOD, and yet ye haue not knowen hym, but I knowe hym, and yf I saye I knowe hym not, I shal be a lyer lyke vnto you. But I knowe him, and kepe his saying. Your father Abraham was gladde to see my day, and he sawe it, and reioyced. Then sayd the Jewes vnto him, Thou art not yet fiftie yeres old, and hast thou seene Abraham? Jesus sayde vnto them, Verily, verily I say vnto you, Ere Abraham was borne, I am. Then toke they by stones to cast at him: But Jesus hyd him selfe, and went out of the

The Sunday next before Easter.
the temple.

The Sunday next before Easter.

The Collect.

Almightie and euerlastyng God, whiche of thy tender loue towarde man haste sent our sauiour Iesus Christe, to take vpon him our fleshe, and to suffer death vpon the crosse, that all mankind shoulde folowe the example of his great humilitie: mercifully graunte, that we both folowe the example of his patience, and be made partakers of his resurrection, through the same Iesus Christe our Lorde.

The Epistle.

Philip. 2

Let the same mynde be in you, that was also in Christ Iesu, which when he was in the shape of god, thought it no robberie to be equall with god: Neuerthelesse he made him selfe of no reputation, takyng on hym the shape of a seruaunt, and became lyke vnto men, and was founde in his apparell as a man. He humbled him selfe, and became obedient to the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and geuen hym a name whiche is aboue all names, that in the name of Iesus euery knee shoulde bowe, both of thinges in heauen, and thinges in earth, and thynges vnder the earth, and that all tongues shoulde confesse that Iesus Christe is the Lorde, vnto the prayse of God the father.

The

The Sundaye next before Easter.

The Gospel.



And it came to passe, when Iesus had finished all these say-
inges, he sayde vnto his disci-
ples, Ye know that after two
dayes shalbe Easter, and the
sonne of man shalbe deliuered
ouer to be crucified. Then as-
sembled together the cheefe

Mat. 26.

Priestes and the Scribes, and the elders of the peo-
ple, vnto the palace of the hie Priest (whiche was
called Caiaphas) and held a counsel that they might
take Iesus by subtiltie, and kill hym. But they said,
Not on the holye day, lest there be an bypore among
the people. When Iesus was in Bethanie in the
house of Simon the Leper, there came vnto hym a
woman hauing an Alabaister boxe of pretious oynt-
ment, and powred it on his heade as he sate at the
boorde. But when his disciples sawe it, they had in-
dignation, saying, whereto serueth this wast? This
oyntment myght haue ben well solde, and geuen to
the poore. When Iesus vnderstoode that, he said vnto
them, Why trouble ye the woman? for she hath
wrought a good worke vppon me. For ye haue the
poore alwayes with you, but me ye shal not haue al-
wayes. And in that she hath cast this oyntment on
my body, she dyd it to bury me. Verely I saye vnto
you, wheresoener this Gospell shalbe preached in al
the worlde, there shall also this be tolde that she
hath done, for a memoriall of her. Then one of the
twelue (whiche was called Judas Iscariot) went
vnto the cheefe Priestes, and sayde vnto them,
what wyll ye geue me, and I wyll delpue him
vnto you? And they appoynted vnto hym thyrtye
peece

Sunday next before Easter.

peeces of syluer. And from that tyme forth he sought oportunitie to betray hym. The first day of sweete breade, the disciples came to Iesus, saying to hym, Where wilt thou that we prepare for thee to eate the Pascheouer? And he sayde, Go into the citie to such a man, and say vnto hym, The maister sayth, My tyme is at hande, I will kepe my Easter by thee with my disciples. And the disciples dyd as Iesus hadde appoynted them, and they made redy the Pascheouer. When the euen was come, he sate downe with the twelue: and as they dyd eate, he sayde, Verily I say vnto you, that one of you shall betray me. And they were exceedyng sorowfull, and began euerye one of them to saye vnto hym, Lorde, is it I? He answered and sayde, He that dippeth his hande with me in the dyshe, the same shall betraye me. The sonne of man truelye goeth as it is written of hym: but wo vnto that man by whom the sonne of man is betrayed, it had ben good for that man yf he had not ben borne. Then Judas, which betrayed hym, answered and sayde, Master, is it I? He sayde vnto hym, Thou hast sayde. And when they were eatyng, Iesus toke bread, and when he had geuen thanks, he brake it, and gaue it to the disciples, and sayde, Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it to them, saying, Drynke ye all of this, for this is my blood (which is of the newe Testament) that is shed for manye, for the remission of sinnes. But I say vnto you, I will not drynke henceforth of this fruite of the vine tree, vntill that day when I shall drynke it newe with you in my fathers kyngdome. And when they had sayde grace, they went out vnto mount Oliuet. Then sayde Iesus vnto them.

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All ye shalbe offended because of me this nyght. For it is written, I wyll smyte the shepheard, and the sheepe of the flocke shalbe scattered abroad: but after I am risen agayne, I wyll go before you into Galilee. Peter answered and sayde vnto hym, Though all men be offended because of thee, yet wyll not I be offended. Jesus sayde vnto hym, Verely I say vnto thee, that in this same nyght, before the Cocke crowe, thou shalt denye me thryse. Peter sayd vnto him, Yea though I should dye with thee, yet wyll I not denye thee: lyke wyse also sayde all the disciples. Then came Jesus with them vnto a farme place (whiche is called Gethsemane) and sayde vnto the disciples, Sit ye here while I go and pray yonder. And he tooke with hym Peter, and the two sonnes of Zebedee, and began to waire sorowfull and heauie. Then sayde Jesus vnto them, My soule is heauie euen vnto the death. Carrye ye here, and watche with me. And he went a lytle farther, and fell flat on his face, and prayed, saying, O my father, yf it be possible, let this cuppe passe from me: neuerthelesse, not as I wyll, but as thou wilt. And he came vnto his disciples, and founde them a sleepe, and saide vnto Peter, What, coulde ye not watche with me one houre? Watche and pray, that ye enter not into temptation. The spirite is wyllyng, but the fleshe is weake. He went away once agayne, and prayed, saying, O my father, yf this cuppe may not passe away from me, excepte I drynke of it, thy wyll be fulfilled. And he came and founde them a sleepe agayne, for they: eyes were heauie. And he left them, and went agayne, and prayed the thyrde tyme, saying the same wordes. Then commeth he to his disciples, and sayde vnto
I. them;

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them, Sleepe on now, and take your rest. Beholde the houre is at hande, and the sonne of man is betrayed into the handes of sinners. Kysse, let vs be goyng, beholde he is at hande that doth betray me. Whyle he yet spake, loe Judas one of the number of the twelue came, and with hym a great multitude with swordes and staues, sent from the cheefe Priestes and Elders of the people. But he that betrayed hym, gaue them a token, saying, Whosoever I kysse, the same is he, holde hym faste. And forthwith he came to Jesus, and sayde, Hail Maister, and kyssed hym. And Jesus sayde vnto hym, Frende, wherefore art thou come? Then came they, and layde handes on Jesus, and tooke hym. And beholde, one of them whiche were with Jesus, stretched out his hande, and drewe his sworde, and stroke a seruaunt of the hye priestes, and smote of his eare. Then sayde Jesus vnto hym, Put by thy sworde into the sheathe, for all they that take the sworde, shall perishe with the sworde. Thynkest thou that I can not now pray to my father, and he shall geue me euen now more then twelue legions of angelles? But howe then shall the Scriptures be fulfilled? For thus must it be. In the same houre sayde Jesus to the multitude, Ye be come out as it were vnto a theefe, with swordes and staues for to take me. I sate daylye with you teachyng in the temple, and ye tooke me not. But all this is done that the Scriptures of the Prophetes myght be fulfilled. Then all the disciples forsoke him, and fled. And they tooke Jesus, and led him to Caiaphas the hye priest, where the Scribes and the Elders were assembled. But Peter followed him a farre of vnto the hye priestes palace, and went

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went in, and sate with the seruantes to see the ende. The cheefe Priestes and Elders, and all the counsaile sought false witnesse agaynst Iesus (for to put hym to death) but founde none, yea when many false witnesses came, yet founde they none. At the laste came two false witnesses, and sayde, This felowe sayde, I am able to destroy the temple of God, and to builde it agayne in thre dayes. And the cheefe Prieste arose, and sayde vnto hym, Answerest thou nothyng? Why do these beare witnesse agaynst thee? But Iesus helde his peace. And the cheefe Prieste answered and sayde vnto hym, I charge thee by the liuing G O D, that thou tell vs whether thou be Chryste the sonne of God? Iesus sayde vnto hym, Thou hast sayd. Neuerthelesse I say vnto you, Hereafter shall ye see the sonne of man sitting on the ryght hande of power, and coming in the cloudes of the skye. Then the hye Prieste rent his clothes, saying, He hath spoken blasphemie, what neede we of anye more witnesses? Beholde nowe ye haue hearde his blasphemie, what thinke ye? They answered and sayd, He is worthy to dye. Then dyd they spit in his face, and buffetted hym with fistes. And other smote hym on the face with the paulme of their handes, saying, Tell vs thou Chryste, who is he that smote thee? Peter sate without in the Court, and a damosell came to hym, saying, Thou also wast with Iesus of Galilee. But he denyed before them all, saying, I wote not what thou sayest. When he was gone out into the porche, another wenche sawe him, and sayde vnto them that were there, This felowe was also with Iesus of Nazareth. And agayne he denyed with another, saying, I do not knowe the man. After a

¶ ii whyle

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whyle came vnto hym they that stode by, and sayde vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee. Then beganne he to curse and to sweare, that he knewe not the man. And immediatly the Cocke crowe. And Peter remembered the worde of Iesu, whiche saide vnto him, Before the Cocke crowe, thou shalt denie me thryse, and he went out, and wept bitterly. When the mornyng was come, all the chiefe Priestes and Elders of the people helde a counsell agaynst Iesus to put him to death, and brought hym bounde, and deliuered hym vnto Pontius Pilate the Deputie. Then Judas (whiche had betrayed him) seeyng that he was condemned, repented him selfe, and brought agayne the .xxx. plates of siluer to the cheefe priestes and elders, saying, I haue sinned, betraying the innocent blood. And they sayde, What is that to vs? See thou to that. And he cast downe the siluer plates in the temple, and departed, and went and hanged hym selfe. And the cheefe priestes tooke the siluer plates, and sayde, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and bought with them a potters feelde to burie straungers in. Wherefore the feelde is called Acheldema, that is, The feelde of blood, vntyll this day. Then was fulfilled that whiche was spoken by Ieremie the Prophete, saying, And they tooke .xxx. siluer plates, the pryce of hym that was valued, whom they bought of the chyldren of Israel, and gaue them for the potters feelde, as the Lorde appoynted me. Iesus stode before the deputie, and the deputie asked him, saying, Art thou the kyng of the Jewes? Iesus sayde vnto hym, Thou sayest. And when he was
accused

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accused of the cheefe priestes and Elders, he answered nothyng. Then sayd Pilate vnto hym, Hearest thou not howe many witnesses they lay agaynst thee? And he answered hym to neuer a worde, insomuche that the Deputie marueyled greatly. At that feaste the Deputie was wont to delyuer vnto the people a prysoner whom they shoulde desyre. He had then a notable prysoner called Barabbas. Therefore when they were gathered together, Pilate sayde, Whether wyll ye that I geue loose vnto you Barabbas, or Iesus whiche is called Chryste? For he knewe that for enuye they had delyuered hym. When he was set downe to geue iudgement, his wife sent vnto him, saying, Haue thou nothyng to do with that iuste man, for I haue suffered thys daye manye thynges in my sleepe because of hym. But the cheefe priestes and Elders perswaded the people that they shoulde aske Barabbas, and destroy Iesus. The Deputie answered and sayde vnto them, Whether of the twayne wyll ye that I let loose vnto you? They sayde Barabbas. Pilate sayde vnto them, What shall I do then with Iesus, whiche is called Chryste? They all sayde vnto him, Let him be crucified. The deputie sayde, What euyll hath he done? But they cryed more, saying, Let him be crucified. When Pilate sawe that he coulde preuaile nothyng, but that more busynesse was made, he tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and sayde, His blood be on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Iesus, and delyuered hym to be crucified. Then the souldiers of the Deputie tooke Iesus into the

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common hall, and gathered vnto hym all the companye, and they strypped hym, and put on hym a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hande, and bowed the knee before hym, and mocked hym, saying, Hail kyng of the Jewes, and when they had spitte vpon hym, they tooke the reede and smote hym on the head. And after that they had mocked hym, they tooke the robe of hym agayne, and put his owne rayment vpon hym, and ledde hym away to crucifie him. And as they came out, they founde a man of Cyrene (named Simon) hym they compelled to beare his crosse. And they came vnto the place whiche is called Golgotha, (that is to saye, A place of dead mens sculles) and gaue hym vineger myngled with gall to drynke. And when he had tasted there of he would not drynke. When they had crucified hym, they parted his garmentes, and dyd caste lottes, that it myght be fulfilled whiche was spoken by the Prophete, They parted my garmentes among them, and vpon my vesture did they caste lottes. And they sate and watched hym there, and set vp ouer his head the cause of his death written. This is Iesus the kyng of the Jewes. Then were there two theeues crucified with hym, one on the ryght hande, and another on the left. They that passed by, reuyled hym, waggyng theyr heades, and saying, Thou that destroyest the temple of GOD, and dydest buylde it in thre dayes, saue thy selfe. If thou be the sonne of GOD, come downe from the crosse. Lyke wyse also the hye Priestes mockyng hym with the Scribes and Elders, sayde, He saued other, him selfe he can not saue: If he be the kyng of Israel, let hym nowe come downe from the crosse,
and

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and we wyll beleue hym. He trusted in GOD, let hym delouer hym nowe yf he will haue him. For he sayde, I am the sonne of God. The theeuers also whiche were crucified with hym, caste the same in his teeth. From the syxth houre was there darke- nesse ouer all the lande, vntill the nyynth houre, and about the nyynth houre, Iesus cryed with a loude voyce, saying, Eli, Eli, Lamafabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stode there, when they hearde that, sayd, This man calleth for Elias. And straight- way one of them ran, and toke a sponge, and when he had filled it full of vineger, he put it on a reede, and gaue him to drynke. Other sayde, Let be, let vs see whether Elias wyll come and delouer hym. Je- sus when he had cryed agayne with a loude voyce, yeeled vnto the ghost, & beholde, the bayle of the tem- ple dyd rente in two partes, from the toppe to the bottom, and the earth did quake, and the stones rent, & graues dyd open, & many bodyes of saintes which slepte, arose and went out of the graues after his re- surrection, and came into the holye citie, and appea- red vnto many. When the Centurion, and they that were with hym watchyng Iesus, sawe the earth- quake, and those thynges whiche happened, they feared greatly, saying, Cruely this was the sonne of God. And many women were there (beholdyng hym a farre of) which folowed Iesus from Galilee, ministryng vnto hym: among which, was Marie Magdalene, and Marie the mother of James and Ioses, and the mother of Zebedes chyldren.

Munday before Easter.

The Epistle.

Esaï lxiii



What is he this that commeth from Edom, with red coloured clothes of Bosra (whiche is so costly cloth) and commeth in so mightily with all his strength? I am he that teacheth ryghteousnesse, and am of power to helpe. Wherefore then is thy clothynge redde, and thy rayment lyke his that treadeth in the wyne presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus wyll I treade downe myne enemies in my wrath, and set my feete vpon them in myne indignation: and theyr bloode shall besprynge my clothes, and so wyll I stayne all my rayment. For the daye of vengeance is assigned in my hearte, and the yere when my people shalbe deliuered is come. I looked about me, and there was no man to shewe me anye helpe. I marueyled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnesse susteyned me. And thus wyll I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth wyll I laye theyr strength. I wyll declare the goodnesse of the Lorde, yea and the praise of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel, whiche he hath geuen them of his owne fauour, and according to the multitude of his louyng kyndnesse. For he sayde, These no doubt are my people, and no shrinkyng children, and so he was theyr sauour: In theyr troubles, he was also troubled with them, and the angel that went forth from his presence deliuered

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delyuered them. Of verpe loue and kyndnesse that he had vnto them, he redeemed them. He hath borne them, and caried them by euer since the worlde began. But after they prouoked him to wrath, and vexed his holy mynde, he was theyr enemye, and fought agaynst them hym selfe. Yet remembred Israel the olde tyme of Moyses and his people, saying, where is he that brought them from the water of the sea, with them that fed his sheepe? where is he that hath geuen his holy spirite among them? He led them by the right hande of Moyses with his glorious arme, diuiding the water before them, wherby he gat hini selfe an euerlastyng name. He led them in the deepe, as an horse is ledde in the playne, that they shouide not stumble, as a tame beast goeth in the feelde, and the breath geuen of God geueth hymi reste. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Looke downe then from heauen, and beholde the dwelling place of thy sanctuarie, and thy glorie. Howe is it that thy gelousie, thy strength, the multitude of thy mercies, and thy louing kyndnes, wyl not be entreated of vs? Yet art thou our father: for Abraham knoweth vs not, neither is Israelacquaynted with vs. But thou Lorde art our father and redeemer, and thy name is euerlastyng. O Lorde, wherefore hast thou led vs out of the way? wherefore hast thou hardened our heartes that we feare thee not? Be at one with vs agayne for thy seruauntes sake, and for the generation of thyne heritage. Thy people haue had but a lytle of thy sanctuarie in possession, for our enemyes haue troden downe the holpe place. And we were thyne from the beginning, when thou wast not their lord: for they haue not called vpon thy name.

The

Munday before Easter.

The Gospell.

Mar. 14.



After two dayes was Easter, & the dayes of sweete bread. And the hye Priestes and Scribes sought howe they myght take hym by craft, and put hym to death. But they said, Not in the feast day, lest any businesse arise among the people. And whē he was in Bethanie in the house of Simon the Leper, euen as he sate at meate, there came a woman ha-uyng an Alabaster boxe of oyntment called Marde, that was pure and costly, and she brake the boxe, and powred it vpon his head. And there were some that were not content within them selues, and sayde, What needed this waste of oyntment? for it might haue ben solde for more then thre hundred pence, & haue ben geuen vnto the poore: and they grudged agaynst her. And Iesus sayde, Let her alone, why trouble ye her? She hath done a good worke on me: for ye haue poore with you alwayes, and whensoever ye wyll ye may do them good: but me haue ye not alwayes. She hath done that she coulde, she came aforehand to annoynt my body to the buryng. I say vnto you, wheresoeuer this Gospell shalbe preached thowout the whole world, this also that she hath done, shalbe rehearsed in remembraunce of her. And Judas Iscariot one of the twelue, went away vnto the hye Priestes to betraye hym vnto them. When they hearde that, they were glad, and promysed that they woulde geue hym monye. And he sought how he myght conueniently betraye hym. And the first day of sweete bread (when they offered the passouer) his disciples sayde vnto hym, where wylt

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wylt thou that we go and prepare that thou mayest
eate the Passouer? And he sent forth two of his
disciples, and sayde vnto them, Go ye vnto the
citie, and there shall meete you a man bearyng a
pytcher of water, folowe hym. And whither soeuer
he goeth in, say ye vnto the good man of the house,
The maister sayeth, where is the ghest chaumber,
where I shall eate the Passouer with my disciples?
And he wil shewe you a great parlour paved & pre-
pared, there make redy for vs. And his disciples went
forth, and came into the citie, and founde as he had
sayd vnto them, and they made redye the Passouer.
And when it was now euentide, he came with the
twelue. And as they sate at boarde and dyd eate, Je-
sus sayde, Verely I say vnto you, one of you (that
eateth with me) shall betraye me. And they began
to be sorre, and to say vnto him one by one, Is it I?
and another saide, Is it I? He answered, and sayd
vnto them, It is one of the twelue, even he that
dyppeth with me in the platter. The sonne of man
truely goeth as it is written of hym, but woe vnto
that man by whom the sonne of man is betrayed:
good were it for that man yf he had neuer ben
borne. And as they dyd eate, Jesus tooke breade, and
when he had geuen thanks, he brake it, and gaue
to them, and sayd, Take, eate, this is my bodye. And
he toke the cuppe, and when he had geuen thanks,
he toke it to them, and they all dranke of it. And he
sayde vnto them, This is my blood of the newe Te-
stament, which is shed for many. Verely I saye vn-
to you, I wyllynke no more of the fruite of the
vine, vntyll that daye that I drynke it newe in the
kyngdome of God. And when they had sayde grace,
they went out to the mounte Oliuete. And Jesus
sayth

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sayeth vnto them, All ye shalbe offended because of me this nyght. For it is written, I wyll smyte the shepheard, and the sheepe shalbe scattered: but after that I am risen agayne, I wyll go into Galilee before you. Peter sayde vnto hym, And though all men be offended, yet wyll not I. And Iesus sayth vnto hym, Verily I say vnto thee, that this daye, euen in this nyght, before the Cocke crowe twyse, thou shalt denye me three tymes. But he spake more vehemently, No, yf I should dye with thee, I wyll not denye thee. Like wise also sayde they al. And they came into a place whiche was named Gethsemane, and he sayde to his disciples, Sit ye here whyle I go aside and pray. And he taketh with him Peter, and James, and Iohn, and began to waxe abashed, and to be in an agonie, and sayde vnto them, My soule is heauie euen vnto the death, tarrye ye here, and watche. And he went forth a lytle, and fell downe flat on the grounde, and prayed, that yf it were possible the houre myght passe from hym. And he sayd, Abba, Father all thynges are possible vnto thee, take away this cup from me: neuerthelesse, not as I wyll, but that thou wylt be done. And he came and founde them sleepe, and sayeth to Peter, Simon, sleepest thou? Couldst thou not watche one houre? Watche ye and praye, lest ye enter into temptation. The spirite truly is redye, but the fleshe is weake. And agayne he went asyde and prayed, and spake the same wordes. And he returned, and founde them a sleepe agayne, for they eyes were heauye, neyther wylte they what to aunswere hym. And he came the thyrde tyme, and sayde vnto them, Sleepe hencefoorth and take your ease, it is enough, the houre is come, beholde the sonne of man

Munday before Easter.

man is betrayed into the handes of sinners. Kysse
hy, let vs go, loe, he that betrayeth me is at hande.
And immediatly whyle he yet spake, commeth Ju-
das (whiche was one of the twelue) and with hym
a great number of people with swordes and staues
from the hye Priestes, and Scribes, and Elders.
And he that betrayed hym, had geuen them a ge-
nerall token, saying, Whosoever I kysse, the
same is he, take and leade hym away warely. And
alsoone as he was come, he goeth strayght way to
hym, and sayth vnto hym, Maister, maister, and
kysed hym: and they layde theyr handes on hym,
and toke him. And one of them that stood by, drew
out a sworde, and smote a seruaunt of the hye
Priestes, and cut of his eare. And Jesus aunswere-
d and sayde vnto them, Ye be come out as vnto a
theefe with swordes and staues for to take me, I
was dayly with you in the temple teachyng, and ye
tooke me not: but these thynges come to passe that
the Scripture shoulde be fulfilled. And they all for-
sooke him, and ran away. And there folowed hym a
certaine yong man clothed in linnen vpon the bare,
and the yong men caught hym, and he left his lyn-
nen garment, and fled from them naked. And they
ledde Jesus away to the hye Priest of all, and with
hym came all the hye Priestes and the Elders, and
the Scribes. And Peter folowed hym a great way
of (euen tyll he was come into the palace of the hye
priest) & he sate with the seruauntes, and warmed
hym selfe at the fyre. And the hye priestes and all
the counsaile sought for witnesse agaynst Jesus to
put hym to death, and founde none. For many bare
falle witnesse agaynst hym, but theyr wytnesses a-
greed not together. And there arose certayne, and
brought

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brought false witnesse agaynst hym, saying, We hearde hym say, I wyll destroy this temple that is made with handes, and within thre dayes I wyll bulde another made without handes: But yet their wytnesses agreed not together. And the hye prieste stode by among them, & asked Iesus, saying, Answerest thou nothing? Howe is it that these beare witnesse agaynst thee? But he helde his peace, and answered nothing. Agayne the hye priest asked him, and sayde vnto hym, Art thou Christ the sonne of the blessed, (And Iesus sayd, I am, And ye shal see the sonne of man sitting on the ryght hande of power, and comming in the cloudes of heauen. Then the hye prieste rente his clothes, and sayde, What neede we any further witnesse? We haue hearde blasphemie, what thynke ye? And they all condemned hym to be worthe of death. And some began to spitte at hym, and to couer his face, and to beate hym with fystes, and to say vnto hym, Areade. And the seruauntes buffeted hym on the face. And as Peter was beneath in the palace, there came one of the wenches of the hye priest, and when she sawe Peter warming hym selfe, she looked on hym, and sayde, Wast not thou also with Iesus of Nazareth? And he denyed, saying, I knowe hym not, neither wote I what thou sayest. And he went out into the porch, and the Cocke crewe, and a damosell (when she sawe hym) began agayne to say to them that stode by, This is one of them. And he denyed it agayne. And anone after, they that stode by, saide agayne vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speach agreeth thereto. But he began to curse and to sweare, saying, I knowe not this man of whom ye speake. And agayne

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gayne the Cocke crowe, and Peter remembred the worde that Iesus had sayde vnto hym, Before the Cocke crowe twyse, thou shalt denye my three tymes: and he began to weepe.

Tuesday before Easter.

The Epistle.



IN THE Lorde GOD hath opened Esai. I.
myne eare, therefore can I not
say nay, neyther withdraue my
selfe. But I offer my backe vnto
the smiters, and my cheekes vnto
the nippers. I turne not my
face from Shame and spittying,
and the Lorde God shall helpe
me, therefore shall I not be confounded. I haue
hardned my face like a flint stone, for I am sure that
I shall not come to confusion. He is at hande that
iustifieth me, who wyll then go to lawe with me?
Let vs stande one agaynst another. If there be any
that wyll reason with me, let hym come here forth
to me. Beholde the Lorde God standeth by me, what
is he then that can condemne me? Loe, they shalbe
lyke as an olde cloth, the moth shall eate them vp.
Therefore who so feareth the Lorde among you, let
him heare the voyce of his seruauit. Who so walketh
in darknesse, and no light shineth vpon hym, let him
put his trust in the name of the Lorde, and hold hym
vp by his God. But take heede, ye all kindle a fire
of the wrath of God, and stirre vp the coales. Walke
on in the glistering of your owne fire, & in the coales
that ye haue kindled. This commeth vnto you, from
my hande, namely, that ye shall sleepe in sorowe.

The

Tuesday before Easter.

The Gospel.

Mar. xv.



And anon in the dawning, the hye Priestes helde a counsaile with the Elders and the Scribes, and the whole congregation, and bounde Jesus, and led hym away, and delyuered hym to Pilate. And Pilate asked hym, Art thou the kyng of the Jewes? And he aunswered and sayde to hym, Thou sayest it. And the hye Priestes accused hym of many thynges. So Pilate asked hym agayne, saying, Aunswereest thou nothyng? Beholde howe many thynges they lay to thy charge. Jesus aunswered yet nothyng, so that Pilate marueyled. At that feast Pilate dyd deliuer vnto them a prysoner, whomsoever they woulde desyre. And there was one that was named Barabbas, whiche lay bounde with them that made insurrection, he had committed murther. And the people called vnto hym, and began to desyre hym that he woulde do accordyng as he had euer done vnto them. Pilate aunswered them, saying, Wylle ye that I let lose vnto you the kyng of the Jewes? for he knew that the hye priestes had deliuered hym of enuie. But the hye priestes moued the people that he shoulde rather delyuer Barabbas vnto them. Pilate aunswered agayne, and sayde vnto them, what wylle ye that I then do vnto hym whom ye call the kyng of the Jewes? And they cryed agayne, Crucifie hym. Pilate sayde vnto them, what euyll hath he done? And they cryed the more feruently, Crucifie him. And so Pilate wyllyng to content the people, let lose Barabbas vnto them, and delyuered by Jesus (when he had scourged hym)

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hym) for to be crucified . And the souldiers ledde him away into the common hal, and called together the whole multitude , and they clothed hym with purple, and they platted a crowne of thornes, and crowned him withail, and beganne to salute hym, Hail kyng of the Jewes. And they smote hym on the head with a reede, and did spit vppon hym, and bowed their knees, and worshipped hym. And when they had mocked hym, they toke the purple of him, and put his owne clothes on hym, and led hym out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) whiche came out of the felde, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interprete, is the place of dead mens sculles) and they gaue hym to dryncke wine mingled with myre, but he receaued it not. And when they had crucified hym, they parted his garmentes, casting lottes vppon them what euery maye shoulde take. And it was about the thyrde houre, and they crucified hym. And the tytle of his cause was wrytten, The Kyng of the Iewes. And they crucified with him two theeuers, the one on his right hande, and the other on his lette. And the scripture was fulfilled which sayeth, He was counted among the wicked. And they that went by, rayled on hym, wagging theyr heades, and saying, A wretche, thou that destroyest the Temple, and buyldest it agayne in thre dayes, saue thy selfe, and come downe from the crosse. Lykewylse also mocked him the hye Priestes among them selues, with the Scribes, and sayde, He saued other men, hym selfe he can not saue. Let Christe the kyng of Israel descend nowe from the crosse, that we maye see and beleue.

Teusday before Easter.

And they that were crucified with hym, checked hym also. And when the sixt houre was come, darknesse arose ouer all the earth, vntyl the ninth houre. At at the nyynth houre, Iesus cryed with a loude voyce, saying, Eloi, Eloi, Lamasabachthani, whiche is (yf one interprete it) my God, my God, why haste thou forsaken me? And some of them that stode by, when they hearde that, sayde, Beholde he calleth for Elias. And one ranne and filled a sponge full of vineger, & put it on a reede, and gaue him to drynke, saying, Let hym alone, let vs see whether Elias wyll come, and take hym downe. But Iesus cryed with a loude voyce, and gaue vp the ghost. And the bayle of the Temple rent in two peeces, from the top to the bottome. And when the Centurion (which stode before him) sawe that he so cryed, and gaue vp the ghost, he sayde, Truely this man was the sonne of God. There were also women a good way of, beholdyng hym, among whom was Marie Magdalene, and Marie the mother of James the litle and of Ioses, and Marie Salome (whiche also when he was in Galilee had folowed hym, and ministred vnto hym) and many other women whiche came bp with him to Hierusalem. And now when the euen was come (because it was the daye of preparyng that goeth before the Sabbath) Ioseph of the citie of Arimathea, a noble counsaylour, which also loked for the kyngdome of GOD, came and went in boldely vnto Pilate, and begged of hym the bodye of Iesu. And Pilate marueyled that he was alreedy dead, and called vnto hym the Centurion, and asked of hym whether he had ben anye while dead. And when he knewe the tructh of the Centurion, he gaue the body to Ioseph. And
he

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he bought a linnen cloth, and toke him downe, and wrapped him in the linnen cloth, and layd hym in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Marie Magdalene, & Marie Ioses behelde where he was layde.

VVednesday before Easter.

The Epistle



Here as is a Testament, there must also (of necessitie) be the death of him that maketh the Testament. For the Testament taketh auctoritie when men are dead: for it is yet of no value, as long as he that maketh the Testament is alyue. For which cause also, neyther the first Testament was ordeyned without blood. For when Moyses had declared all the commaundements to all the people accordyng to the lawe, he tooke the blood of Calues & of Goates, with water & purple wooll, and hysope, and sprynckled both the booke and all the people, saying, This is the blood of the Testament whiche God hath appoynted vnto you. Mozenauer he sprynckled the tabernacle with blood also, and all the ministring vessels. And almost all thynges are by the lawe purged with blood, and without sheddyng of blood is no remission. It is neede then, that the similitudes of heauenlye thynges be purified with suche thynges: but that the heauenlye thynges them selues, be purified with better sacrifices then are those. For Chryste is not entred into the holye places that are made with handes (whiche are similitudes of true thynges) but is entred into very heauen, for to appeare nowe in the syght of GOD for vs, not to offer hym selfe

Hebr. 9.

G ii

offer.

VWednesday before Easter.

often, as the hye Priest entreth into the holye place every yere with straunge blood, for then muste he haue often suffered sence the worlde beganne. But now in the end of the worlde hath he appeared once, to put sinne to flight by the offering bp of hym selfe. And as it is appoynted vnto all men that they shall once dye, and then commeth the iudgement: Euen so Christe was once offered to take awaye the sinnes of many, and vnto them that loke for hym, shall he appeare agayne without sinne, vnto saluation.

The Gospell.

Luke. 22



The feast of sweete breade drue nie, whiche is called Easter, & the hie Priestes and Scribes sought howe they myght kyll him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, (whiche was of y number of the twelue) and he went his way and communed with the hye Priestes and officers, how he might betraye him vnto them. And they were glad, and promised to geue him monye. And he consented, & sought oportunitie to betray him vnto them when the people were away. Then came the day of sweete bread, when of necessitie the Passeouer must be offered. And he sent Peter and John, saying, Go and prepare vs the passeouer, that we may eat. They said vnto him, Where wylt thou that we prepare? And he said vnto them, Beholde, when ye enter into the citie, there shall a man meete you, bearyng a pitcher of water, him folowe into the same house that he entreth in, &

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ye shall saye vnto the good man of the house, The
maister saith vnto thee, where is the ghest chamber
where I shall eate the passeouer with my disciples?
And he shall shewe you a great parlour paved, there
make redye. And they went, and founde as he had
sayde vnto them, and they made redye the passeouer.
And when the houre was came, he sate downe, and
the twelue apostles with hym. And he sayde vnto
them, I haue inwardly desyred to eate this Passeo-
uer with you before that I suffer. For I say vnto
you, hencefoorth wyl I not eate of it any more, vntyl
it be fulfilled in the kyngdome of God. And he toke
the cup, and gaue thanks, and saide, Take this, and
diuide it among you: For I say vnto you, I wyl not
dryncke of the fruite of this vine, vntyll the kyng-
dome of God come. And he toke bread, and when he
had geuen thanks, he brake it, & gaue vnto them,
saying, This is my bodye whiche is geuen for you,
this do in the remembraunce of me. Lyke wyse also
when he had supped, he tooke the cuppe, saying,
This cuppe is the newe Testament in my blood,
whiche is shedde for you. Yet beholde, the hande of
hym that betrayeth me, is with me on the table.
And truly the sonne of man goeth as it is appoynt-
ed: but wo vnto that man by whom he is betray-
ed. And they began to enquire among them selues,
whiche of them it was that shoulde do it. And there
was a stryfe among them, whiche of them shoulde
seeme to be the greatest. And he sayde vnto them,
The kynges of nations raigne ouer them, and they
that haue auctoritie vpo them are called gracious:
but ye shall not so be. But he that is greatest among
you, shalbe as the younger, and he that is cheefe, shal-
be as he that doth minister. For whether is greater

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he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Ye are they whiche haue bidden with me in my temptations, and I appoint vnto you a kingdome, as my father hath appoynted to me, that ye may eate and drynke at my table in my kingdome, and sit on seates iudgyng the. xii. tribes of Israel. And the Lorde sayde, Simon, Simon, beholde satan hath desyred to siste you as it were wheate: but I haue prayed for thee, that thy fayth faile not. And when thou art conuerted, strength thy brethren. And he sayd vnto hym, Lord, I am redye to go with thee into prysoun, and to death. And he sayde, I tell thee Peter, the Cocke shall not crowe this day, tyll thou haue denyed thyse that thou knowest me. And he sayde vnto them, When I sent you without wallet, and scrip, and shoes, lacked ye any thyng? And they sayde, No. Then sayde he vnto them, But now he that hath a wallet, let hym take it vp, and lyke wise his scrip. And he that hath no sworde, let hym sell his coate and bye one. For I say vnto you, that yet the same which is written, must be perfourmed in me, Euen among the wycked was he reputed. For those thynges whiche are wrytten of me, haue an ende. And they sayde, Lorde, beholde here are two swordes. And he sayde vnto them, It is enough. And he came out, and went (as he was wont) to mounte Oliuete, and the disciples folowed hym. And when he came to the place, he said vnto them, Pray, lest ye fall into temptation. And he gat hym selfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, yf thou wilt, remoue this cup from me. Neuerthelesse, not my wyll, but thyne

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thyne be fulfilled. And there appeared an angel:
vnto hym from heauen, comfortyng hym. And he
was in an agonye, and prayed the longer, and his
sweat was lyke droppes of blood, tricklyng downe
to the grounde. And when he arose from prayer, and
was come to his disciples, he founde them sleepe
for heauinesse, and he said vnto them, Why sleepe ye?
Kysse and pray, lest ye fal into temptation. Whyle he
yet spake, beholde there came a companye, and he
that was called Judas, one of the twelue, went
before them, and pressed nye to Iesus to kysse hym.
But Iesus sayde vnto hym, Judas, betrayest thou
the sonne of man with a kisse? When they whiche
were about hym, sawe what woulde folowe, they
sayde vnto hym, Lorde, shall we smite with the
sword? And one of them smote a seruaunt of the
hye priestes, and stroke of his ryght eare. Iesus
answered and sayde, Suffer ye thus farre forth.
And when he touched his eare, he healed hym.
Then Iesus sayde vnto the hye priestes and rulers
of the temple, and the elders whiche were come to
hym, Ye be come out as vnto a theefe, with swordes
and stauies. When I was daylye with you in the
Temple, ye stretched forth no handes agaynst me:
but this is euen your verye houre, and the power
of darknesse. Then tooke they him, and led hym, and
brought hym to the hye priestes house: but Pe-
ter folowed a farre of. And when they had kynd-
led a fyre in the middes of the Palace, and were
set downe together, Peter also sate downe among
them. But when one of the wenches behelde hym,
as he sate by the fyre (and looked vpon hym) she sayde,
This same felow was also with him. And he denied,
saying, woman I knowe hym not. And after a

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little whyle another sawe hym, and sayde, Thou art also of them. And Peter sayde, Man I am not. And about the space of an houre after, another affirmed, saying, Verily this felowe was with hym also, for he is of Galilee. And Peter sayde, Man I wote not what thou sayest. And immediatly whyle he yet spake, the Cocke crowe. And the Lord turned backe, and looked vpon Peter. And Peter remembered the worde of the Lorde, howe he had sayde vnto hym, Before the Cocke crowe, thou shalt denye me thrise: and Peter went out, and wept bitterlye. And the men that tooke Iesus, mocked hym, and smote him, and when they had blyndfolded him, they stroke him on the face, and asked hym, saying, A rede, who is he that smote thee? And many other thynges dispitefully sayde they agaynst him. And as soone as it was day, the Elders of the people, and the hye Priestes and Scribes came together, and led hym into theyr counsell, saying, Art thou very Christe? tell vs. And he sayde vnto them, If I tell you, ye wyll not beleue me, and yf I aske you, you wyll not aunswere, nor let me go: Hereafter shal the sonne of man sit on the ryght hande of the power of God. Then sayde they all, Art thou then the sonne of GOD. He sayde, Ye say that I am. And they sayde, What neede we of any further witnes? For we our selues haue hearde of his owne mouth.

Thursday before Easter.

The Epistle.

i. Cor. ix



His I warne you of, and commend not, that ye come not together after a better manner, but after a worse. For first of all, when ye come together in the congregation, I heare this.

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that there is dissention among you, and I partlye beleue it. For there must be sectes among you, that they which are perfect among you, may be knowen. When ye come together therefore into one place, the Lordes Supper can not be eaten, for euery man be- gynneth afoze to eate his owne supper. And one is hungry, and another is drunken. Haue ye not hou- ses to eate & drynke in? Despise ye the congregation of God, and shame them that haue not? What shal I say vnto you? Shal I prayse you? In this I prayse you not. That whiche I deliuered vnto you, I re- ceaued of the Lorde. For the Lorde Iesus, the same nyght in whiche he was betrayed, tooke bread, and when he had geuen thanks, he brake it, and sayde, Take ye, and eate, this is my body whiche is broken for you: This do ye in the remembraunce of me. After the same maner also he tooke the cuppe when supper was done, saying, This cuppe is the newe Testament in my blood: This do as oft as ye drynke it, in remembraunce of me. For as often as ye shall eate this bread, and drynke of this cuppe, ye shall shewe the Lordes death till he come. Wherefoze, whosoever shall eate of this bread, and drynke of this cuppe of the Lorde vnworthly, shalbe gilty of the body and blood of the Lorde. But let a man ex- amine hym selfe, and so let hym eate of the bread, and drynke of the cuppe. For he that eateth and drynketh vnworthly, eateth and drinketh his owne damnation, because he maketh no difference of the Lordes bodye. For this cause many are weake and sicke among you, and many sleepe. For yf we had iudged our selues, we shoulde not haue ben iud- ged. But when we are iudged of the Lorde, we are chastened, that we shoulde not be damned wiche
the

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the w^{or}ld. wherefore my brethren, when ye come together to eate, tary one for another. If any man hunger, let hym eate at home, that ye come not together vnto condemnation. Other thinges wyll I set in order when I come.

The Gospell.

Luk. 23.



The whole multitude of them arose, and led hym vnto Pilate. And they began to accuse hym, saying, we fownde this felowe peruertering the people, and forbidding to pay tribute to Cesar, saying that he is Chryste a kyng. And Pilate apposed him, saying, Art thou the kyng of the Jewes? He answered hym, and sayde, Thou sayest it. Then sayde Pilate to the hye priestes and to the people, I fynde no fault in this man. And they were the more fierce, saying, He moueth the people, teachyng throughout all Iurie, and began in Galilee, euen to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And as soone as he knewe that he belonged vnto Herodes iurisdiction, he sent hym to Herode, whiche was also at Hierusalem at that tyme. And when Herode sawe Iesus, he was exceedyng glad, for he was desirous to see hym of a long season, because he had hearde many thynges of hym, and he trusted to haue seene some miracles done by hym. Then he questioned with hym many wordes: but he answered hym nothyng. The hye priestes and Scribes stode forth, and accused hym strayghtlye: and Herode with

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with his men of warre despised hym. And when he had mocked hym, he arayed hym in whyte clothynge, and sent hym agayne to Pilate. And the same day Pilate and Herode were made freendes together: for before they were at variaunce. And Pilate called together the hye priestes, and the rulers, and the people, and sayde vnto them, Ye haue brought this man vnto me, as one that peruertereth the people, and beholde I examine hym before you, and finde no fault in this man of those thinges whereof ye accuse hym, no nor yet Herode. For I sent you vnto hym, and loe nothyng worthy of death is done vnto hym, I wyll therefore chasten hym, and let hym loose. For of necessitie he must haue let one loose to them at that feaste. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas, whiche for a certayne insurrection made in the cite, and for a murther, was caste into prysen. Pilate spake agayne vnto them, wyllyng to let Iesus loose. But they cryed, saying, Crucifie hym, crucifie hym. He saide vnto them the thirde tyme, what euill hath he done? I finde no cause of death in him: I wyll therefore chasten hym, and let hym go. And they cryed with loude voyces, requirynge that he myght be crucified. And the voyces of them, and of the hye priestes preuayled. And Pilate gaue sentence that it shoulde be as they required, and he let loose vnto them him that (for insurrection and murther) was cast into prysen, whom they had desyred, and he deliuered to them Iesus, to do with hym what they woulde. And as they led hym away, they caught one Simon of Cyrene, comynge out of the feilde, and on him laid they the crosse, that he myght beare it after Iesus. And there folowed hym a
great

Thursday before Easter.

great company of people, and of women, whiche bewayled and lamented hym. But Iesus turned backe vnto them, and sayde, Ye daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your chyldren. For beholde, the dayes wyll come, in the whiche they shall say, Happie are the barren, and the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begyn to saye to the mountaynes, Fall on vs: and to the hylles, Couer vs. For yf they do this in a greene tree, what shall be done in the drye? And there were two euyll doers ledde with hym to be slayne. And after that they were come to the place (whiche is called Caluarie) there they crucified hym, and the euyll doers, one on the ryght hande, and the other on the left: Then sayde Iesus, Father forgeue them, for they wote not what they do. And they parted his rayment, and cast lottes. And the people stoode and behelde. And the rulers mocked hym with them, saying, He saued other men, let him saue hym selfe yf he be very Christe the chosen of God. The souldiers also mocked hym, and came and offered hym vineger, and sayde, If thou be the kyng of Iewes, saue thy selfe. And a superscription was wrytten ouer hym with letters of Greeke, and Latine, and Hebrewe. This is the kyng of the Iewes. And one of the euyll doers whiche were hanged, rayled on hym, saying, If thou be Christe, saue thy selfe and vs. But the other answered, and rebuked him, saying, Fearest thou not God, seeyng thou art in the same damnation? We are ryghteously punished, for we receaue accordyng to our deedes, but this man hath done nothyng amisse. And he sayde vnto Iesus, Lorde remember me, when thou comest.

Teusday before Easter.

comest into thy kyngdome. And Jesus sayde vnto hym, Verely I saye vnto thee, to daye shalt thou be with me in Paradise. And it was about the syxt houre, and there was a darknesse ouer all the earth vntyll the ninth houre, and the sunne was darkened, and the bayle of the Temple dyd rente euen through the middes. And when Jesus had cryed with a loude voyce, he sayde, Father, into thy handes I commende my spirite. And when he thus had sayde, he gaue vp the ghost. When the Centurion sawe what had happened, he glorified God, saying, Verely this was a ryghteous man. And all the people that came together to that syght, and sawe the thynges which had happened, smote theyr brestes, and returned. And all his acquaintaunce, and the women that folowed hym from Galilee, stood a farre of beholdyng these thynges. And beholde, there was a man named Ioseph, a counsaylour, and he was a good man and a iuste, the same had not consented to the counsayle and deede of them, whiche was of Arimathea, a citie of the Jewes, whiche same also wayteth for the kyngdome of God, he went vnto Pilate, and begged the body of Jesus, and toke it downe, and wrapped it in a linnen cloth, and layde it in a sepulchre that was hewen in stone, wherein neuer man before had ben layde. And that daye was the preparyng of the Sabbath, and the Sabbath drewe on. The women that folowed after, whiche had come with him from Galilee, behelde the sepulchre, and howe his bodye was layde: and they returned, and prepared sweete odours, and oyntmentes, but rested on the Sabbath daye accordyng to the commaundement.

On Good Friday.

The Collectes.

Almyghtie God, we beseeche thee gratiooslye to beholde this thy familie, for the whiche our Lorde Jesus Christe was contented to be betrayed, and geuen vp into the handes of wycked men, and to suffer death vppon the crosse, who liueth and raigneth. ac.

Almyghtie and euerlastyng God, by whose spirite the whole bodye of the Churche is gouerned and sanctified: receaue our supplications and prayers, whiche we offer before thee for alle states of men, in thy holye congregation, that euery member of the same in his vocation and ministerie, may truly and godly serue thee, through our Lord Jesus Christe.

Mercifull GOD who hast made all men, and hatest nothyng that thou haste made, nor wouldest the death of a sinner, but rather that he should be conuerted and lyue: Haue mercie vpon all Jewes, Turkes, Infidels, and heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy worde. And so fetch them home blessed Lorde to thy flocke, that they maye be saued among the remnaunt of the true Israelites, and be made one folde, vnder one shepheard Jesus Christe our Lorde, who liueth and raigneth. ac.

The Epistle.

Hebre. x



Te lawe (which hath but a shadow of good thinges to come, and not the very fashion of thinges them selues) can neuer with those sacrifices whiche they offer yere by yere continuallye, make the commers thereunto perfect.

On good Friday.

perfect. For would not then those sacrifices haue ceased to haue ben offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuerthelesse, in those sacrifices is there mention made of sinnes euery yere. For the blood of oxen and goates can not take away sinnes. Wherefore when he commeth into the world, he sayth, Sacrifice and offering thou wouldest not haue, but a bodye haste thou ordayned me. Burnt offerings also for sinne hast thou not allowed. Then sayde I, Lo, I am here. In the beginning of the booke it is written of me, that I should do thy wyll, O God. Aboue when he sayeth, Sacrifice and offering, and burnt sacrifices, and sinne offeringes thou wouldest not haue, neither hast thou allowed them (whiche yet are offered by the lawe) then sayde he, Lo, I am here to do thy wyll, O God. He taketh away the fyrst, to establishe the latter: by the whiche wyll we are made holpe, euen by the offering of the bodye of Iesus Christe once for all. And euery Priest is redye daylye ministering and offering often tymes one maner of oblation, whiche can neuer take away sinnes. But this man after he hath offered one sacrifice for sinnes, is set downe for euer on the ryght hande of GOD, and from hencefoorth taryeth tyll his foes be made his footestoolle. For with one offering hath he made perfect for euer them that are sanctified. The holpe ghost hym selfe also beareth vs recorde, euen when he tolde before, This is the Testament that I will make vnto them. After those dayes (sayeth the Lord) I wyll put my lawes in their heartes, and in theyr myndes wyll I write them, and their sinnes and iniquities wyll I remember no more. And where remission of these thynges is, there is no more offering

Good Friday.

offering for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesu, we haue libertie to enter into the holy place, by the newe and lyving waye, whiche he hath prepared for vs through the bayle (that is to saye by his fleshe) and seeing also that we haue an hye Prieste which is ruler ouer the house of God: let vs drawe nye with a true hearte in a sure fayth, sprynckled in our heartes from an euill conscience, and washed in our bodyes with pure water, let vs kepe the profession of our hope, without waueryng (for he is faythfull that promysed) and let vs consyder one another, to the intent that we may prouoke vnto loue and to good workes, not forsakyng the felowshyp that we haue among our selues, as the maner of some is: but let vs exhorde one another, and that so much the more because ye see that the day draweth nye.

The Gospell.



Then Iesus had spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a garden, into the whiche he then entred with his disciples. Judas whiche also betrayed hym knewe the place, for Iesus oft tymes resorted thither with his disciples. Judas then after he had receaued a bande of men (and ministers of the hye Priestes and Pharisees) came thither with Lanternes, and fyrebrandes, and weapons. And Iesus knowyng all thynges that shoulde come on hym, went forth, and sayde vnto them, Whom seke ye? They aunswered hym, Iesus of Nazareth. Iesus

Good Fryday.

Jesus sayde vnto them, I am he. Judas also
whiche betrayed hym, stode with them. Aftoon
then as he had sayde vnto them, I am he, they wen
backwarde, and fell to the grounde. Then aske
he them agayne, Whom seeke ye? They sayde, Je
sus of Nazareth. Jesus answered, I haue told
you that I am he. If ye seeke me, therefore let the
go they way, that the saying myght be fulfilled
whiche he spake, Of them whiche thou gauest me,
haue I not lost one. Then Simon Peter hauyng
a sworde, drewe it, and smote the hye priestes ser
uaunt, and cutte of his ryght eare. The seruantes
name was Malchus. Therefore sayth Jesus vnto
Peter, Put bp thy sworde into the sheathe, Shall I
not drynke of the cuppe whiche my father hath ge
uen me? Then the company, and the captayne, and
the ministers of the Jewes tooke Jesus, and bounde
hym, and led hym away to Annas firste, for he was
father in lawe to Caiaphas, whiche was the hye
prieste the same yere, Caiaphas was he that gaue
counsaile to the Jewes, that it was expedient that
one man shoulde dye for the people. And Simon
Peter folowed Jesus, and so dyd another disciple:
that disciple was knowen to the hye prieste, and
went in with Jesus vnto the palace of the hye
priest. But Peter stode at the doore without. Then
went out that other disciple (whiche was knowen
to the hye prieste) and spake to the Damosell that
kept the doore, and brought in Peter. Then sayd
the Damosell that kepte the doore, vnto Peter,
Art not thou also one of this mans disciples? He
sayde, I am not. The seruantes and ministers
tooode there, whiche had made a fyre of coales, for it
was colde, and they warmed them selues. Peter al

Good Fryday.

stode among them and warmed hym selfe. The
e Prieste then asked Iesus of his disciples, and
his doctrine. Iesus answered hym, I spake
only in the worlde, I euer taught in the Syna-
gogue, and in the temple whither all the Jewes
are resorted, and in secrete haue I sayde nothyng.
Why askest thou me? aske them whiche hearde me,
what I sayde vnto them. Beholde, they can tell
what I sayde. When he had thus spoken, one of the
ministers which stode by, smote Iesus on the face,
saying, Answerest thou the hye Prieste so? Iesus
answered hym, If I haue euill spoken, beare wit-
nesse of the euill: but yf I haue well spoken, whye
smystest thou me? And Annas sent hym bounde vn-
to Caiaphas the hye Prieste. Simon Peter stode
and warmed hym selfe. Then sayde they vnto him,
Art not thou also one of his disciples? He denyed
it, and sayd, I am not. One of the seruantes of the
hye Priestes (his colin whose eare Peter smote of,
sayde vnto hym, Dyd not I see thee in the Garden
with him? Peter therefore denyed agayne, and im-
mediatlye the Cocke crewe. Then ledde they Iesus
from Caiaphas into the hall of iudgement. It was
in the mornynge, and they them selues went not
into the iudgement hall, lest they shoulde be defy-
led, but that they myght eate the Pascheouer. Pi-
late then went out to them, and sayde, What ac-
cusation bryng you agaynst this man? They aun-
swered and sayde vnto hym, If he were not an euill
doer, we woulde not haue deliuered hym vnto thee.
Then sayde Pilate vnto them, Take ye him, and
iudge hym after your owne lawe. The Jewes ther-
fore sayde vnto hym, It is not lawfull for vs to put
any man to death, that the wordes of Iesus myght
be

Good Fryday.

he fulfilled whiche he spake, signifying what death he should dye. Then Pilate entred into the iudgement hall agayne, and called Iesus, and sayde vnto hym, Art thou the kyng of the Jewes? Iesus answered, Sayest thou that of thy selfe, or dyd other tell it thee of me? Pilate answered, am I a Jewe? thine owne nation and hys Priestes haue deliuered thee vnto me, what hast thou done? Iesus answered, My kingdome is not of this worlde, yf my kingdome were of this worlde, then woulde my ministers surely fyght, that I shoulde not be deliuered to the Jewes: but nowe is my kingdome not from hence. Pilate therefore sayde vnto hym, Art thou a kyng then? Iesus answered, Thou sayest that I am a kyng. For this cause was I borne, and for this cause came I into the worlde, that I should beare witnesse vnto the trueth. And all that are of the trueth heare my voyce. Pilate sayde vnto hym, What thing is trueth? And when he had sayde this, he went out agayne vnto the Jewes, and sayeth vnto them, I fynde in hym no cause at all. Ye haue a custome that I shoulde deliuer you one loose at Easter, wil ye that I loose vnto you the kyng of the Jewes? Then cryed they all agayne, saying, Not hym, but Barrabas. The same Barrabas was a murtherer. Then Pilate tooke Iesus therefore, and scourged hym, And the souldiers wounde a crowne of thornes, and put it on his head. And they dyd on hym a purple garment, and came vnto hym, and sayde, Hail king of the Jewes, and they smote hym on the face. Pilate went forth agayne, and sayde vnto them, Beholde I bring hym forth to you, that ye may knowe that I fynde no fault in hym. Then came Iesus forth,

Good Fryday.

wearyng a crowne of thorne, and a robe of purple. And he sayth vnto them, Beholde the man. When the hye priestes and the ministers sawe hym, they cryed, Crucifie hym, crucifie hym. Pilate sayeth vnto them, Take ye hym, and crucifie hym: for I fynde no cause in hym. The Jewes aunswere hym, we haue a lawe, and by our lawe he ought to dye, because he made hym selfe the sonne of G D D. When Pilate hearde that saying, he was the more afrayde, and went agayne into the iudgement hall, and sayde vnto Jesus, Whence art thou? But Jesus gaue hym none aunswere. Then sayde Pilate vnto hym, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Jesus aunswere, Thou couldest haue no power at all agaynst me, except it were geuen thee from aboue, therefore he that deliuered me vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose hym: but the Jewes cryed, saying, If thou let hym go, thou art not Ceasars freende: for whosoever maketh hym selfe a kyng, is agaynst Ceasar. When Pilate hearde that saying, he brought Jesus forth, and sate downe to geue sentence in a place that is called the Pauement, but in the Hebrue tongue, Gabbatha. It was the preparyng daye of Easter, about the syrth houre. And he sayeth vnto the Jewes, Beholde your kyng. They cryed, saying, Away with hym, away with hym, crucifie hym. Pilate sayth vnto them, Shall I crucifie your kyng? The hye Priestes aunswere, we haue no kyng but Ceasar. Then deliuered he hym to them to be crucified. And they tooke Jesus, and ledde him away, and he bare his crosse, and went forth into a place

Good Friday.

a place whiche is called the place of deade mens sculles, but in Hebrew Golgotha, where they crucified hym, and two other with hym, on eyther syde one, and Iesus in the myddest. And Pilate wrote a tittle, and put it vppon the crosse. The wrytyng was, Iesus of Nazareth, king of the Iewes. This tittle read manye of the Iewes, for the place where Iesus was crucified was neare to the Citie. And it was written in Hebrew, Greke, and Latine. Then sayde the hye priestes of the Iewes to Pilate, wryte not kyng of the Iewes, byt that he sayde, I am kyng of the Iewes. Pilate answered, what I haue written, that I haue written. Then the souldiers when they had crucified Iesus, tooke his garmentes and made foure partes, to euery souldier a part, and also his coate. The coate was without seame, wrought vppon throughout. They sayd therefore among them selues, Let vs not diuide it, but cast lottes for it who shall haue it, that the scripture myght be fulfilled, saying: They haue parted my rayment among them, and for my coate did they caste lottes. And the souldiers did suche thynges in deede. There stode by the crosse of Iesus, his mother, and his mothers syster, Marie the wyfe of Cleophas, and Marie Magdalen. When Iesus therefore sawe his mother, and the disciple whom he loued, standyng, he sayth vnto his mother, woman beholde thy sonne. Then sayde he to the disciple, Beholde thy mother. And from that houre, the disciple tooke her for his owne.

After these thynges, Iesus knowyng that all thynges were now perfourmed, that the Scripture myght be fulfilled, he sayd, I thurst. So there stode a vessel by full of vineger: therefore they fyl-

Good Friday.

led a sponge with vineger, and wounde it about with hylope, and put it to his mouth. Alsoone as Jesus then receaued of the vineger, he sayd, It is finished, and bowed his head, and gaue vp the ghost. The Jewes therefore because it was the preparryng of the Sabbath, that the bodyes shoulde not remayne vppon the crosse on the Sabbath daye, (for that Sabbath day was an hye daye) besought Pilate that their legges myght be broken, and that they myght be taken downe. Then came the soldiers and brake the legges of the firste, and of the other whiche was crucified with hym. But when they came to Jesus, and sawe that he was dead already, they brake not his legges, but one of the soldiers with a speare thruste hym into the syde, and forthwith there came out blood and water. And he that sawe it bare recorde, and his recorde is true. And he knoweth that he sayth true, that ye might beleue also. For these thinges were done that the scripture shoulde be fulfilled, Ye shall not breake a bone of hym.

And agayne, another scripture sayth, They shall loke vpon him whom they haue pearled. After this Joseph of Arimathea (which was a disciple of Jesus, but secretely for feare of the Jewes) besought Pilate that he might take down the body of Jesus. And Pilate gaue hym licence. He came therfore and tooke the body of Jesus: and there came also Nicodemus (whiche at the beginning came to Jesus by nyght) and brought of Myrre and Aloes myngled together, about an hundred pounce wayght. Then tooke they the body of Jesus, and wounde it in linnen clothes with the odours, as the maner of the Jewes is to burie. And in the place where he was crucified

Easter euen.

erucified there was a garden, and in the garden a newe sepulchre, wherein was neuer man layd: there layde they Iesus therefore, because of the preparing of the sabbath of the Jewes, for the sepulchre was nye at hande.

Easter Euen.

The Epistle.



It is better (yf the wyll of God be so) that ye suffer for wel doyng, then for euyl doyng: for asmuche as Chyste hath once suffered for synnes, the iuste for the vniust, to bring vs to god, & was killed as parteining to the fleshe, but was quickned in the spirite. In which spirite he also went & preached to the spirites which were in pryson, which sometime had ben disobedient, when the long suffring of God was once looked for in the dayes of Noe, whyle the Arke was a preparyng, wherein a fewe, that is to say, eyni soules were saued by the water, lyke as baptisme also now saffeth vs, not the puttyng away of the fylth of the fleshe, but in that a good conscience consenteth to GOD, by the resurrection of Iesus Chist, which is on the ryght hande of God, and is gone into heauen, angels, powers & myght, subdued vnto hym.

The Gospell.



When the euen was come, there came a Mat. xxvii.
ryche man of Arimathea, named Joseph, whiche also was Iesus disciple: he went vnto Pilate and begged the body of Iesus. Then Pilate commaun-
ded

Easter euen.

ded the body to be deliuered. And when Ioseph had taken the bodye, he wrapped it in a cleane linnen cloth, and layde it in his new tombe whiche he had hewen out, euen in a rocke, and rolled a great stone to the doze of the sepulchre, and departed. And there was Marie Magdalene, and the other Marie, sytting ouer agaynst the sepulchre. The next day that foloweth the day of preparyng, the hye Priestes and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceauer said while he was alyue, After thre dayes I wyll ryse agayne. Commaund therfore that the sepulchre be made sure vntill the thirde day, lest his disciples come and steale him away, and say vnto the people, he is rysen from the dead, and the laste errour shalbe worse then the firste. Pilate sayde vnto them, Ye haue a watche, go your waye, make it as sure as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

Easter day.

¶ At Morning prayer, in steade of the Psalme, Come let vs. These Anthemes shalbe song or sayde.

Christe rysing agayne from the dead, nowe dyeth not. Death from henceforth hath no power vpon hym. For in that he dyed, he dyed but once to put away sinne: but in that he lyueth, he lyueth vnto God. And so like wise count your selues dead vnto sinne, but lyuing vnto God, in Christe Iesus our Lorde.

Christ is rysen agayne the firste frutes of them that sleepe. For seying that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men do dye, so by Christe
all

Easter day.

all men shalbe restored to lyfe.

The Collect.

Almyghtie God, which through thy onely begotten sonne Iesus Christe, haste ouercome death, and opened vnto vs the gate of euerlasting lyfe: we humbly beseeche thee, that as by thy speciall grace preuenting vs, thou doest put in our myndes good desyres, so by thy continuall helpe we may bring the same to good effect, through Iesus Christe our Lorde, who lyueth and raigneth, &c.

The Epistle.



If ye be risen againe with Christe, seeke Colos. 3.
those thinges whiche are aboue, where Christe sitteth on the ryght hande of God. Set your affection on heauenlye thynges, and not on earthlye thinges.

For ye are dead, and your lyfe is hydde with Christe in God. whensoever Christe (which is our lyfe) shal shewe hymselfe, then shall ye also appeare with him in glory. Mortifie therefore your earthly members, fornication, uncleannes, vnnaturall lust, euill concupiscence, and couetousnes, which is worshipping of idolles, for which thyngs sake the wrath of God bleseth to come on the children of vnbelleefe, among whom ye walked sometyme when ye liued in them.

The Gospel.



The first day of the Sabbathes Iohn. 20.
came Marie Magdalene early (when it was yet darke) vnto the sepulchre, & sawe the stone taken awaye from the graue. Then she ran and came to Simen Peter, & to the other disciple whom Iesus loued, and sayth

Easter day.

sayth vnto them, They haue taken away the Lord out of the graue, and we can not tell where they haue layde hym. Peter therefore went forth, and that other disciple, and came vnto the sepulchre. They ranne both together, and that other disciple dyd ouerrunne Peter, and came firste to the sepulchre. And when he had stowed down, he saw y^e linnen clothes lying, yet went he not in. Then came Simon Peter folowynge hym, and went into the sepulchre, and sawe the linnen clothes lye, and the naphyn that was about his head not lying with the linnen clothes, but w^rapped together in a place by it selfe. Then went in also that other disciple whiche came firste to the sepulchre, and he sawe, and beleued. For as yet he knewe not the Scripture, that he shoulde ryse agayne from death. Then the Disciples went away agayne to they^r owne home.

Munday in Easter weeke.

The Collect.

A Lmyghtie GOD, which through thy only begotten sonne Iesus Christe haste ouercommed death, and opened vnto vs the gate of euerlasting lyfe: We humbly beseeche thee, that as by thy speciall grace preuenting vs, thou doest put in our myndes good desyres: so by thy continuall helpe we may bring the same to good effecte, through Iesus Christ our Lorde, who lyueth and raigneth. &c.

The Epistle.

Actes.x.



Peter opened his mouth, and sayde, Of a trouth I perceauie that there is no respecte of persons with GOD, but in all people he that feareth him, and wor-
keth

Munday in Easter weeke.

heth ryghteousnesse, is accepted with hym. We know the preaching that god sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all thinges, which preaching was published throughout all Iurie (and began in Galilee, after the Baptisme which John preached) howe God annoynted Iesus of Nazareth with the holy ghost, and with power. whiche Iesus went about doing good, and healyng all that were oppressed of the deuyl, but GOD was with hym. And we are wytnesses of all thynges whiche he did in the lande of the Jewes, and at Hierusalem, whom they slewe and hanged on tree: Hym GOD raysed vp the thyrde day, and shewed hym openly, not to all the people, but to vs witneses (chosen before of GOD for the same intent) whiche dyd eate and drynke with hym after he arose from death. And he commaunded vs to preache vnto the people, and to testifie that it is he whiche was ordeyned of God to be the iudge of the quicke and the dead. To hym geue all the prophetes witnesse, that through his name, whosoener beleueth in hym, shall receaue remission of synnes.

The Gospell.



Beholde two of the Disciples went the same daye to a Towne called Emaus, whiche was from Hierusalem about fourtie furlonges, and they talked together of all the thynges that had happened.

And

Luk, xxiii

Munday in Easter weeke.

And it chaunced whyle they communed together and reasoned. Jesus hym selfe drewe neare, and wente with them, but they eyes were holden that they shoulde not knowe hym. And he sayde vnto them, what maner of communications are these that ye haue one to another as ye walke, and are sadde? And the one of them (whose name was Cleophas) aunswered and sayde vnto hym, Art thou onely a straunger in Hierusalem, and haste not knowen these thynges whyche haue chaunced there in these dayes? He sayde vnto them, what thynges? And they sayde vnto hym, Of Jesus of Nazareth, whiche was a Prophete, myghtie in deede and worde before God and all the people, and howe the hye Priestes and our Rulers deliuered hym to be condemned to death, and haue crucified hym: but we trusted that it had ben he whiche shoulde haue redeemed Israel.

And as touchyng all these thynges, to daye is euen the thyrde daye that they were done, yea and certayne women also of our companie made vs astonied, whyche came earelye to the sepulchre, and founde not his bodie, and came saying that they had seene a vision of angelles, whiche sayde that he was aloue. And certayne of them whiche were with vs, went to the sepulchre, and founde it euen so as the women had sayde, but hym they sawe not. And he sayde vnto them, O fooles, and slowe of heart, to beleue all that the prophetes haue spoken. Dught not Christe to haue suffered these thynges, and to enter into his glorie? And he began at Moyses and all the prophetes, and interpreted vnto them in all Scriptures whiche were written

Munday in Easter weeke.

of hym. And they drewe nye vnto the towne whiche they went vnto. And he made as though he would haue gone further, and they constrayned hym, saying, Abide with vs, for it draweth towardes nyght, and the day is farre passed. And he went in to tarry with them. And it came to passe as he sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them, and their eyes were opened, and they knewe hym, and he vanished out of their sight. And they sayde betweene them selues, Dyd not our heartes burne within vs, whyle he talked with vs by the way, and opened vnto vs the scriptures? And they rose by the same houre, and returned to Hierusalem, and founde the eleuen gathered together, and them that were with them, saying, The Lorde is risen in deede, and hath appeared to Simon. And they tolde what thinges were done in the way, and howe they knewe hym in breakyng of bread.

Tuesday in Easter weeke.

The Collect.

A Almighty father, whiche hast geuen thy onely sonne to dye for our sinnes, and to ryle agayne for our iustification: Graunt vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in purenesse of luyng and trueth, through Iesus Christe our Lorde.

The Epistle.



Y men and brethren, chyldren of the generation of Abraham, and whosoever among you feareth God, to you is this worde of saluation sent. For the inhabitants of Hierusalem, and their rulers, because they knewe hym not, nor yet the voyces of the prophetes, Actes. 13

Tuesday in Easter weeke.

prophetes, whiche are read euery sabbath day, they haue fulfilled them in condemning hym: and when they founde no cause of death in hym, yet desyred they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a sepulchre. But God rayled him againe from death the thirde day, and he was scene manye dayes of them whiche went with him from Galilee to Hierusalem, whiche are witnessers vnto the people. And we declare vnto you howe that the promise (whiche was made vnto the fathers) **G O D** hath fulfilled vnto their chyldren (euen vnto vs) in that he rayled vp Iesus agayne: euen as it is written in the seconde Psalme, Thou art my sonne, this day haue I begotten thee. As concerning that he rayled hym vp from death, now no more to returne to corruption, he saide on this wise, The holys promises made to David, wyll I geue saythfully vnto you. Wherefore he sayth also in another place, Thou shalt not suffer thyne holy one to see corruption. For David (after y he had in his time fulfilled the wyl of God) fell on sleepe, and was layd vnto his fathers, and saw corruption: but he whom God rayled agayne, saw no corruption. Be it known vnto you therefore (ye men and brethren) that through this man is preached vnto you forgeuenes of synnes, and that by hym all that beleue are iustified from all thynges, from whiche ye coulde not be iustified by the lawe of Moyses. Beware therefore lest that fall on you whiche is spoken of in the Prophetes, Beholde ye despyers, and wonder, and perishe ye: for I do a worke in your dayes, whiche ye shall not beleue, though a man declare it vnto you.

Tuesday in Easter weeke.

The Gospell.



Iesus stode in the midst of his disciples, and sayde vnto them, Peace be vnto you, it is I, feare not. But they were abashed and afrayde, and supposed that they had seene a spirit. And he sayde vnto them, Why are ye troubled, & why do thoughts

Luke, 22

arise in your heartes? Beholde my handes and my feete, that it is euen I my selfe. Handle me & see, for a spirite hath no flesh & bones, as ye see me haue. And when he had thus spoken, he shewed them his handes and his feete. And whyle they yet beleued not for ioy, and wondred, he sayde vnto them, Haue ye here any meate? And they offered hym a peece of a broyled fysh, and of an hony combe. And he toke it, and dyd eate before them, and he sayde vnto them, These are the wordes whiche I spake vnto you, whyle I was yet with you, that all must needes be fulfilled whiche were written of me in the lawe of Moyses, and in the prophetes, and in the Psalmes. Then opened he their wittes, that they myght vnderstande the Scriptures, and sayde vnto them, Thus it is written, and thus it behoued Christe to suffer, and to rise agayne from death the thirde day, and that repentance and remission of sinnes should be preached in his name among all nations, and must begyn at Hierusalem. And ye are witnesses of these thynges.

The first Sunday after Easter.

The Collect.

Almightie God, &c. (As at the Communion on Easter day.)

The

The first Sunday after Easter.

The Epistle.

i. Iohn. 5



That is borne of GOD, ouercometh the world. And this is the victorie that ouercommeth the worlde, euen our faith. Who is he that ouercommeth the worlde, but he that beleueth that Iesus is the sonne of God. This Iesus Christ is he that came by water and blood, not by water only, but by water and blood. And it is the spirite that beareth witnes, because the spirite is trueth. For there are thre whiche beare recorde in heauen: the father, the worde, and the holy ghost, and these thre are one. And there are thre which beare record in earth: the spirit, and water, and blood, and these thre are one. If we receaue the witnes of men, the witness of God is greater. For this is the witnes of god that is greater, which he testified of his sonne, He that beleueth on the sonne of God, hath the witness in him selfe. He that beleueth not God, hath made him a lyer, because he beleueth not the recorde that God gaue of his sonne. And this is the record, how that god hath geuen vnto vs eternall lyfe, and this lyfe is in his sonne. He that hath the sonne, hath lyfe, and he that hath not the sonne of God, hath not lyfe.

The Gospell.

Iohn. 20



The same day at nyght, whiche was the first day of the Sabbathes, when the doores were shut (where the disciples were assembled together for feare of the Jewes) came Iesus and stode in the myddes, and sayde vnto them, Peace be vnto you. And when

The second sunday after Easter.

when he had so sayd, he sheweth vnto them his handes and his side. Then were the disciples glad when they sawe the Lorde. Then sayde Iesus to them agayne, Peace be vnto you. As my father sent me, euen so send I you also. And when he had sayde these wordes, he breathed on them, and sayde vnto them, Receaue ye the holy ghost. whoso euers sinnes ye remit, they are remitted vnto them. And whoso euers sinnes ye retayne, they are retayned.

The seconde Sunday after Easter.

The Collect.

A Almighty God, whiche hast geuen thine onlye sonne to be vnto vs both a sacrifice for sinne, & also an example of godlye lyfe: geue vs grace that we may alwayes most thankfully receaue that his inestimable benefite, and also dayly endeavour our selues to folowe the blessed steps of his moste holy lyfe.

The Epistle.



This is thanke worthye, yf a man for conscience towarde **G O D** endure greefe, and suffer wrong vnderseued. For what prayse is it, yf when ye be buffeted for your faultes, ye take it patiently. But and yf when ye do wel, ye suffer wrong, and take it patiently, then is there thanke with god. For hereunto verily were ye called. For Christe also suffered for vs, leauing vs an example that ye should folowe his steps, whiche dyd no sinne, neyther was there guyle founde in his mouth: which when he was reuiled, reuiled not agayne: when he suffered, he threatned not: but committed the vengeance to hym that iudgeth ryghteously: which his owne selfe bare our sinnes in his

I

body

The seconde Sunday after Easter.

body on the tree, that we being deliuered from sinne, shoulde lyue vnto ryghteousnesse, by whose stripes ye were healed. For ye were as sheepe goyng astray, but are now turned vnto the shepheard and byshop of your soules.

Iohn.x.

The Gospel.



Christe said vnto his disciples, I am the good shepheard. A good shepheard geueth his life for his sheepe. An hyred seruaunt and he whiche is not the shepheard (neyther the sheepe are his owne) seeth the woolfe coming, and leaueth the sheepe, and fleeth, and the woolfe catcheth and scattereth the sheepe. The hyred seruaunt fleeth, because he is an hyred seruaunt, and careth not for the sheepe, I am the good shepheard, and knowe my sheepe, and am known of myne. As my father knoweth me, euen so know I also my father. And I geue my life for the sheepe. And other sheepe I haue, whiche are not of this folde: them also must I bryng, and they shall heare my voyce, and there shalbe one folde, and one shepheard.

The thirde Sunday after Easter.

The Collect.

Almightie God whiche shewest to all men that be in error, the lyght of thy trueth, to the intent that they maye returne into the waye of ryghteousnesse: Graunt vnto all them that be admitted into the felowship of Christes religion, that they maye excheue those thinges that be contrary to their profession, and folowe all such thinges as be agreeable to y^e same, through our Lord Iesus Christ.

The

The thirde sunday after Easter.

The Epistle.

Dearelye beloved, I beseeche you as ^{i. Pet. ii.} straungers and pilgrines, abstayne from fleshy lusses, whiche fyght agaynst the soule, & see that ye haue honest conuersatiō among the Gentiles, that where as they vachebyte you as euill doers, they maye see your good workes, and prayse God in the daye of visitation. Submit your selues therefore euery man for the Lordes sake, whether it be vnto the king as vnto the cheefe head, eyther vnto rulers, as vnto them that are sent of hym for the punysshment of euyl doers, but for the laude of them that do wel. For so is the wyll of God, that with wel doyng, ye maye stop the mouthes of foolishhe and ignoraunt men, as free, and not as hauyng the libertie for a cloke of malitiousnesse, but euen as the seruauntes of God. Honour al men, loue brotherly felowship, feare God, honour the kyng.

The Gospell.



Jesus sayde to his disciples, After a ^{John. 16.} while ye shal not see me, and againe after a while ye shal see me, for I go to the father. Then sayd some of his disciples betweene them selues, what is this that he sayth vnto vs, After a while ye shal not see me, and againe after a while ye shal see me, & that I go to the father? Thei said therfore, what is this that he saith, After a while? we can not tel what he saith. Jesus perceaued that they would aske him, & said vnto the, Ye enquire of this betweene your selues, because I

The fourth Sunday after Easter.

sayde, After a whyle ye shall not see me, and agayne after a whyle ye shall see me. Verily verily I say vnto you, Ye shall weepe and lament, but contrariwise, the worlde shall reioyce: ye shall sorowe, but your sorowe shall be turned to ioy. A woman when she travaileth hath sorowe, because her houre is come: but as soone as she is deliuered of the chylde, she remembereth no more the anguish, for ioye that a man is borne into the worlde. And ye now therefore haue sorowe, but I will see you agayne, and your heartes shall reioyce, and your ioye shall no man take from you.

The fourth Sunday after Easter.

The Collect.

A Almighty God, whiche doest make the mindes of all faythfull men to be of one wyll: Graunt vnto thy people that they maye loue the thyng which thou commaundest, & desyre that which thou doest promyse, that among the sundrye and manyfolde chaunges of the worlde, our heartes may surelye there be fixed, where as true ioyes are to be found, through Christe our Lorde.

The Epistle.

James. i.



Every good gyft, & euery perfect gyft is from aboue, and cometh downe from the father of lightes, with whō is no variablenesse, neyther shadow of chaunge. Of his owne will begat he vs with the worde of trueth, that we should be the first frutes of his creatures. Wherefore (deare brethren) let euery man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before GOD. Wherefore lay apart all filthynesse and superfluitie of malitiousnesse,

The fourth sunday after Easter.

malitiousnesse, and receaue with meekenesse the worde that is grafed in you, whiche is able to saue your soules.

The Gospell.

Iohn. 16



Iesus sayd vnto his disciples, Nowe I go my way to him that sent me, & none of you asketh me whyther I go: But because I haue sayd suche thinges vnto you, your heartes are ful of sorow. Neuertheles, I tel you the trueth, it is expedient for you that I go away. For if I go not away, that comforter wyll not come vnto you: But if I depart, I wyll send him vnto you. And when he is come, he wyll rebuke the worlde of sinne, and of ryghteousnesse, and of iudgement. Of sinne, because they beleue not on me. Of ryghteousnesse, because I go to my father, and ye shal see me no more. Of iudgement, because the prince of this worlde is iudged alreedy. I haue yet many thynges to say vnto you, but ye can not beare them away now: Howbeit, when he is come (whiche is the spirite of trueth) he wyll leade you into all trueth. He shall not speake of hym selfe, but whatseuer he shal heare, that shall he speake, and he wyll shewe you thynges to come. He shal glorifie me, for he shal receaue of myne, and shal shewe vnto you. Al thinges that the father hath, are mine, therefore sayd I vnto you, that he shal take of mine, and shewe vnto you.

The fifth Sunday after Easter.

The Collect.

Lorde, from whom all good thynges do come, graunt vs thy humble seruauntes, that by thy holy inspiration, we may thinke those thynges

I iii

that

The fifth Sunday after Easter.

that be good, and by thy mercifull guyding may per-
fourme the same, through our Lorde Iesus Chryste.

The Epistle

Iame. i.



That ye be doers of the worde, and not
hearers only, deceauing your owne sel-
ues. For if any man heare the word, and
declareth not the same by his workes,
he is like vnto a man beholding his bo-
dyly face in a glasse: for as soone as he hath looked on
him selfe, he goeth his way, and forgetteth immedi-
atly what his fashion was. But who so loketh in the
perfect lawe of libertie, and continueth therein (yf
he be not a forgetful hearer, but a doer of the worke)
the same shalbe happie in his deede. If any man a-
mong you seeme to be deuout, & refraineth not his
tongue, but deceaueth his owne heart, this mans
 deuotion is in bayne. Pure deuotion and vndefiled
before God the father is this, To visite the father-
lesse and wydowes in their aduersitie, and to kepe
him selfe vnsported of the worlde.

The Gospel.

Iohn. 16



Verily verily I saye vnto you,
whatsoeuer ye aske the father
in my name, he wyll geue it
you. Hitherto haue ye asked
nothyng in my name. Aske, &
ye shall receaue, that your ioye
may be ful. These things haue
I spoken vnto you by prouer-
bes. The tyme wyll come when I shall no more
speake vnto you by prouerbes, but I shal shewe you
playnely

The fifth Sunday after Easter.

playnely from my father. At that day shall ye aske in my name: and I say not vnto you that I wyl speake vnto my father for you, for the father hym selfe loveth you, because ye haue loved me, and haue beleued that I come out from god. I went out from the father, and came into the world. Againe, I leaue the worlde, and go to the father. His disciples sayde vnto him, Loe, nowe thou talkest playnely, and speakest no prouerbe. Nowe are we sure that thou knowest all thynges, and needest not that anye man shoulde aske thee any question, therefore beleue we that thou comest from God. Iesus answered them, Nowe ye do beleue, beholde the houre draweth nye, and is alredie come, that ye shalbe scattered euerye man to his owne, and shall leaue me alone. And yet am I not alone, for the father is with me. These words haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulation. But be of good cheare, I haue ouercome the worlde.

The Ascention day.

The Collect.

GRaunt we beseeche thee almyghtie God, that lyke as we do beleue thy onlpe begotten sonne our Lorde to haue ascended into the heauens, so we may also in heart and minde thither ascende, and with hym continually dwell.

Ascension day.

The Epistle.

Actes.i.



In the former treatise (deare Theophilus) we haue spoken of all that Iesus began to do and teache, vntill the day in whiche he was taken vp, after that he (through the holy ghost) had geuen commaundementes vnto the Apostels, whom he had chosen, to whom also he shewed him selfe aliue after his passion (and that by many tokens) appearing vnto them fourtie dayes, and speaking of the kingdome of God, and gathered them together, & commaunded them that they should not depart from Hierusalem, but to wayte for the promise of the father, wherof (saith he) ye haue heard of me. For John truely baptised with water, but ye shalbe baptised with the holy ghost, after these fewe dayes. When they therfore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome of Israel? And he said vnto them, It is not for you to knowe the tymes or the seasons whiche the father hath put in his owne power: but ye shal receaue power after the holye ghost is comme vppon you. And ye shalbe witnesses vnto me, not onely in Hierusalem, but also in all Iurie, and in Samaria, and euen vnto the worldes ende. And when he had spoken these thinges, whyle they behelde, he was taken vp on hye, and a cloude receaued him vp out of their syght. And whyle they looked stedfastly vp towarde heauen as he went, beholde, two men stood by them in whyte apparell, which also sayde, Ye men of Galile, why stande ye gasyng vp into heauen? This same Iesus which is taken vp from you into heauen, shall so come, euen as you haue seene him go into heauen.

The

The Ascentoin day.

The Gospel.



Thus appeared vnto the eleuen as Mark. 16 they sate at meate, and cast in their teeth their vnbeliefe and hardnesse of heart, because they beleued not them which had seene that he was rysen agayne from the dead, and he sayde vnto them, Go ye into al the worlde, and preache the Gospell to all creatures, he that beleueth and is baptised, shalbe saued: but he that beleueth not, shalbe damned. And these tokens shal folowe them that beleue. In my name they shal cast out deuils, they shal speake with new tongues, they shal dryue away serpents, and if they drynke any deadly thing, it shall not hurt them. They shall laye their handes on the sicke, and they shal recouer. So then when the Lorde had spoken vnto them, he was receaued into heauen, & is on the right hand of God. And they went forth, and preached euery where, the Lorde workyng with them, and confyrmyng the worde with myracles folowyng.

The Sunday after Asention day.

The Collect.

O GOD the kyng of glozy, whiche hast exalted thyne only sonne Iesus Chryste with greate triumphe vnto thy kyngdome in heauen, we beseeche thee leaue vs not comfortlesse, but send to vs thine holy ghost to comfort vs, and exalt vs vnto the same place whyther our sauour Chryste is gone before, who liueth and raigneth. &c.

The

The Sunday after Ascension day.

The Epistle.

i. Pet. 4.



The ende of all thinges is at hand, be ye therefore sober, and watche vnto prayer. But aboue all thinges haue feruent loue among your selues, for loue shall couer the multitude of sinnes. Be ye harberous one to another without grudging. As euery man hath receaued the gyft, euen so minister the same one to another, as good ministers of the manifolde graces of God. If any man speake, let him talke as the wordes of god. If any man minister, let hym do it as of the habilitie whiche God ministreth to hym, that GOD in all thinges may be glorified, through Iesus Chryste, to whom be prayse and dominion for euer and euer. Amen.

The Gospel.

Iohn. 15.



When the comforter is come, whom I wyll sende vnto you from the father (euen the spirit of trueth, which proceedeth of the father) he shal testifie of me, and ye shal beare witness also, because ye haue ben with me from the beginning. These thinges haue I sayde vnto you, because ye should not be offended. They shal excommunicate you, yea the tyme shall come, that whosoever killeth you, wyll thynke that he doth God seruice. And such thinges wyll they do vnto you, because they haue not knowen the father, neyther yet me. But these thinges I haue tolde you, that when the tyme is come, ye may remember them that I tolde you.

VWhitsunday

VWhitsunday.

The Collect.

GOD whiche as vppon this day haste taught the heartes of thy faythfull people, by the sending to them the lyght of thy holye spirite: Graunt vs by the same spirite to haue a right iudgement in all thynges, and euermore to reioyce in his holy comfort, through the merites of Christe Iesu our sauour, who lyueth and raigneth with thee in the vnitie of the same spirite one GOD worlde without ende.

The Epistle.



When the fiftie dayes were come to an ende, they were all with one accord together in one place. And so daynely there came a sounde from heauen, as it had ben the comming of a myghtie wynde, and it filled all the house where they sate. And there appeared vnto them clouen tongues, lyke as they had ben of fyre, and it sate vpon eche one of them, and they were all filled with the holy ghozt, and began to speake with other tongues, euen as the same spirite gaue them utteraunce. Then were dwelling at Hierusalem Jewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together, and were astonied, because that euery man hearde them speake with his owne language. They wondered all and marueyled, saying among them selues. Beholde, are not all these which speake of Galilee? And howe heare we euery man his owne tongue, wherein we were borne? Parthians, and Medes,

Actes. 2.

VWhitsunday.

Medes, and Elamites, and the inhabitants of Mesopotamia, and of Turie, and of Capadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parties of Libya, which is beside Cyrene, and straungers of Rome, Jewes and Proselytes, Grekes, and Arabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospell.

Iohn. 14



Jesus sayde vnto his disciples, If ye loue me, keepe my commaundements, and I wyll praye the father, and he shal geue you another comforter, that he may abyde with you for euer, euen the spirite of trueth, whom the worlde can not receaue, because the worlde seeth him not, neyther knoweth hym. But ye knowe hym, for he dwelleth with you, and shalbe in you. I wyll not leaue you comfortlesse, but wyll come to you. Yet a litle whyle, and the worlde seeth me no more, but ye see me. For I lyue, and ye shall lyue. That day shal ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes, and keepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I wyll loue hym, and wyll be we myne owne selfe vnto hym. Judas sayeth vnto hym, (not Judas Iscariot) Lorde, what is done that thou wilt shewe thy selfe vnto vs, and not vnto the worlde? Jesus answered and sayde vnto him, If a man loue me, he will keepe my sayinges, and my father wyll loue hym, and we wyll come vnto him, and dwell with hym. He that loueth me not, keepeth not my sayinges. And the worde

VWhitsunday.


worde whiche ye heare is not myne, but the fathers whiche sent me. These thinges haue I spoken vnto you, beyng yet present with you. But the comforter whiche is the holye ghost, whom my father wyl send in my name, he shal teache you al thinges, and bring al thinges to your remembraunce, whatsoever I haue sayde vnto you. Peace I leaue with you, my peace I geue vnto you: Not as the worlde geueth, geue I vnto you. Let not your hartes be greued, neither feare. Ye haue hearde howe I sayd vnto you, I go, and come agayne vnto you. If ye loued me, ye would verily reioyce, because I sayde, I go vnto the father: for the father is greater then I. And nowe haue I shewed you before it come, that when it is come to passe, ye myght belue. Hereafter wyl I not talke manye wordes vnto you: for the Prince of this worlde cometh, and hath naught in me. But that the worlde may knowe that I loue the father: and as the father gaue me commaundement, euen so do I.

Munday in VWhitson weeke.

The Collect.

God whiche. &c. (As vpon VWhitson day)

The Epistle.

 **I**hen Peter opened his mouth, and sayde, Of a trueth I perceaue that there is no respecte of persons with God: but in all people, he that feareth hym, and worketh ryghteousnesse, is accepted with hym. Ye knowe the preaching that GOD sent vnto the chyldren

Munday in V Whitson weeke.

Chydren of Israel, preachyng peace by Iesus Christe whiche is Lorde ouer all thynges: whiche preachyng was publyshed throughout all Iurie, (and began in Galilee after the baptysme whiche John preached) howe GOD annoynted Iesus of Nazareth with the holpe ghost, and with power. whiche Iesus went about, doyng good, and healyng all that were oppressed of the deuyll: For GOD was with him. And we are witnesses of al thynges whiche he did in the lande of the Jewes, and at Hierusalem, whom they slue and hanged on a tree: Hym GOD rayled by the thirde daye, and shewed hym openly, not to all the people, but vnto vs witnesses (chosen befoze of GOD for the same intent) whiche did eate & drinke with him after he arose fro death. And he commaunded vs to preache vnto the people, and to testifie that it is he whiche was ordeyned of GOD to be the iudge of quicke and dead. To hym geue all the prophetes witnesse, that through his name whosoever beleueth in him, shall receaue remission of synnes. Whyle Peter yet spake these wordes, the holy ghost fell on all them whiche hearde the preachyng. And they of the circumcision whiche beleued, were astonied, as manye as came with Peter, because that on the Gentiles also was shed out the gyft of the holpe ghost: For they hearde them speake with tongues, and magnifie GOD. Then answered Peter, Can any man forbyd water, that these shoulde not be baptized, whiche haue receaued the holy ghost as well as we? And he commaunded them to be baptized in the name of the Lorde. Then prayed they hym to tarye a fewe dayes.

The

Munday in VWhitson weeke.

The Gospell.



So God loued the worlde, that ^{Iohn.iii.} he gaue his only begottē sonne, that whosoener beleueth in him, shoulde not peryshe, but haue euerlasting lyfe. For God sent not his sonne into þe worlde, to condemne the worlde, but that the worlde through hym myght be saued. But he that beleueth on hym, is not condemned. But he that beleueth not, is condemned alredye, because he hath not beleued in the name of the only begotten sonne of God. And this is the condemnation, that lyght is come into the worlde, and men loued darkenesse more then lyght, because their deedes were euyll. For euery one that euyll doeth, hateth the lyght, neyther commeth to the lyght, lest his deedes should be reprobued. But he that doth the trueth, commeth to the lyght, that his deedes may be knownen, how that they are wrought in God.

Tuesday in VWhitson weeke.
The Collect,

God whiche. &c.

(As vpon VWhitsonday)

The Epistle.



Vhen the Apostles whiche were at Hierusalem, ^{Actes.8.} hearde say that Samaria had receaued the worde of God, they sent vnto them Peter and Iohn: whiche when they were come downe, prayed for them, that they myght receaue the holye ghoſte. For as yet he was come on none of them, but they were baptized onely in the name of Chyſte Ieſu.
Then

Teusday in VVhitson weeke.

Then layde they theyr handes on them, and they receaued the holy ghost.

The Gospell.

Iohn.x.



Verily verily I saye vnto you, he that entreth not in by the doore into the sheepesfold, but clymeth by some other waye, the same is a theefe and a murtherer: But he that entreth in by the doore, is the shepherde of the sheepe: to him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, & leadeth them out, And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe folowe hym, for they knowe his voyce. A strainger wyll they not folowe, but wyll flee from hym, for they know not the voyce of straingers. This prouerbe spake Iesus vnto them, but they vnderstood not what thinges they were whiche he spake vnto them. Then sayde Iesus vnto them agayne, Verily verily I saye vnto you, I am the doore of the sheepe. All (euen as many as came before me) are theues and murtherers, but the sheepe did not heare them. I am the doore, by me yf any enter in, he shalbe safe, and shal go in and out, and finde pasture. A theefe cometh not but for to steale, kil, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

Trinitie Sunday.

The Collect.

Almightie and everlastyng God, whiche haste geuen vnto vs thy seruantes grace, by the confession of a true fayth, to acknowledge the
glozie

Trinitie Sunday.

gloze of the eternall trinitie, and in the power of the diuine Maiestie to worship the vnitie : we beseech thee, that through the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which lyuest and raggest one God, worlde without ende. Amen.

The Epistle.



After this I looked, and behold a doore Apoc. 4.
was open in heauen, and the fyrste
voyce whiche I hearde, was as it
were of a trumpet talkyng with me,
whiche sayde, Come by hither, and
I wyll shewe thee thynges whiche
muste be fulfilled hereafter. And immediatlye I
was in the spirite. And beholde, a seate was set
in heauen, and one sate on the seate. And he that
sate, was to looke vppon lyke vnto a Iasper stone,
and a Sardine stone. And there was a raynebow
about the seate, in syght lyke vnto an Emeraulde.
And about the seate were. xiiii. seates, and vppon
the seates. xiiii. Elders syttyng, clothed in whyte
rayment, and had on their heades crownes of gold.
And out of the seate proceeded lyghtnynges, and
thundrynges, and voyces. And there were seuen
lampes of fyre burnyng before the seate, whiche are
the seuen spirites of God. And before the seate there
was a sea of glasse, lyke vnto Christall : and in the
myddest of the seate, and rounde about the seate,
were foure bestes, full of eyes before and behynde.
And the fyrst beast was like a Lion, and the seconde
beast lyke a Calfe, and the thirde beast had a face as
a man, and the fourth beast was lyke a slepyng
Eagle. And the foure bestes had eche of them fyre
winges about hym, and they were ful of eyes with-

Trinitie Sunday.

in . And they did not reſte day neyther nyght, ſaying, Holy, holy, holy, Lorde **GOD** almyghtie, whiche was, and is, and is to come. And when thoſe beaſtes gaue glorye, and honour, and thanks, to hym that ſate on the ſeate (whiche lyueth for euer and euer) the .xliiii. Elders fell downe before hym that ſate on the throne, and worſhypped him that lyueth for euer, and caſte their crownes before the throne, ſaying, Thou art worthe, O Lorde (our God) to receaue glory, and honour, and power, for thou haſt created al thinges, and for thy wylls ſake they are, and were created.

The Goſpel.

Iohn. 3.



Here was a man of the Pharisees named Nichodemus, a ruler of the Jewes. The ſame came to Jeſus by nyght, and ſayd vnto hym, Rabbi, we knowe that thou art a teacher come from **GOD**, for no man coulde do ſuche miracles as thou doeſt, except **GOD** were with hym. Jeſus aunſwered, and ſayde vnto hym, Verily verily I ſay vnto thee, excepte a man be borne from aboue, he can not ſee the kingdome of **GOD**. Nichodemus ſayde vnto hym, How can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne agayne? Jeſus aunſwered, Verily verily I ſay vnto thee, except a man be borne of water, and of the ſpirite, he can not enter into the kyngdome of God. That whiche is borne of the fleſhe, is fleſhe, and that whiche is borne of the ſpirite, is ſpirite. Marueyle not thou that I ſaid vnto thee, Ye muſt be borne from aboue. The winde bloweth where it liſteth, and thou heareſt the ſounde thereof, but thou canſte not tell whence

The first sunday after trinitie.

whence it cometh, nor whither it goeth: So is euerye one that is borne of the spirite. Nicodemus answered, and sayde vnto hym, Howe can these thynges be? Jesus answered, and sayde vnto hym, Art thou a maister in Israel, and knowest not these thynges, verily verily I saye vnto thee, we speake that we knowe, and testifie that we haue seene, and ye receaue not our witnesse. If I haue tolde you earthly thynges, and ye beleue not: howe shall ye beleue yf I tell you of heauenlye thynges? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man which is in heauen. And as Moyses lyft vp the serpent in the wyldernesse, euen so muste the sonne of man be lyft vp, that whosoever beleueth in hym, perishe not, but haue everlastyng lyfe.

The .i. Sunday after trinitie,

The Collect,

God the strength of all them that trust in thee, mercifully accepte our prayers: and because the weakenesse of our mortall nature can do no good thynges without thee, graunt vs the helpe of thy grace, that in keepyng of thy commaundementes, we may please thee both in wyll and deede, through Jesus Christe our Lorde.

The Epistle.



Carelye beloued, let vs loue one another, for loue cometh of God. And i. Ioh. 4.
euery one that loueth, is borne of God, and knoweth god. He that loueth not, knoweth not God, for God is loue.

It

In

The first sunday after trinitie.

In this appeareth the loue of God to vs warde, because that god sent his only begotten sonne into the worlde, that we might lyue through hym. Herein is loue, not that we loued GOD, but that he loued vs, and sent his sonne to be the agreement for our sinnes. Dearely beloued, yf God so loued vs, we ought also one to loue another. No man hath seene GOD at anytyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we that we dwell in him, and he in vs, because he hath geuen vs of his spirite. And we haue seene, and do testifie that the father sent the sonne to be the sauour of the worlde. Whosoever confelleth that Iesus is the sonne of God, in hym dwelleth God, and he in God. And we haue known and beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfecte in vs that we should trust in the day of iudgement. For as he is, euen so are we in this worlde. There is no feare in loue, but perfect loue casteth out feare, for feare hath paynefulnesse. He that feareth, is not perfecte in loue. We loued hym, for he loued vs first. If a man say, I loue God, and yet hate his brother, he is a lyer. For howe can he that loueth not his brother whom he hath seene, loue GOD whom he hath not seene? And this commaundement haue we of him, that he whiche loueth God, shoulde loue his brother also.

The Gospell.

Luke. 16.



Here was a certayne riche man, which was clothed in purple and fyne whyte, and fared delitiouflye euerye day. And there was a certayne begger named Lazarus,

The first sunday after trinitie.

Lazarus, whiche laye at his gate full of sores, desyring to be refreshed with the crummes whiche fell from the ryche mans boorde, and no man gaue vnto hym. The dogges came also, and lyched his sores. And it fortuneth that the begger dyed, and was cari- ed by the angelles into Abrahams bosome. The rich man also dyed, and was buryed: And beyng in hell in tormentes, he lift vp his eyes and sawe Abraham a farre of, and Lazarus in his bosome, and he cryed, and sayde, Father Abraham, haue mercye on me, and sende Lazarus, that he maye dippe the tippe of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham said, Sone, remember that thou in thy lyfe tyme receauedst thy pleasure, & contrariwys Lazarus receaued payne: But now he is comforted, and thou art punyshed. Beyonde all this, betweene vs & you there is a great space set, so that they whiche woulde go from hence to you can not, neither may come from thence to vs. Then he sayd, I pray thee therfore father, sende him to my fathers house (for I haue fyue brethren) for to warne them, lest they come also into this place of torment. Abraham sayde vnto hym, They haue Moyses and the prophetes, let them heare them. And he sayde, Nay father Abraham, but if one come vnto them from the dead, they wyl repent. He sayde vnto hym, If they heare not Moyses and the prophetes, neyther wyl they beleue, though one arose from death agayne.

The, ii, Sunday after trinitie,

The Collect.

Lorde make vs to haue a perpetual feare and loue of thy holy name, for thou neuer faylest to helpe and gouerne them whom thou doest bring

The seconde Sunday after trinitie
bp in thy stedfast loue. Graunt this. &c.

The Epistle.

i. Iohn. 3.



Arue! not, my brethren, though
the worlde hate you. we knowe
that we are translated from
death vnto lyfe, because we loue
the brethren. He that loueth
not his brother, abydeth in
death. Whosoever hateth his
brother, is a manslayer, and
ye knowe that no manslayer hath eternall lyfe aby-
dyng in hym. Hereby perceauē we loue, because
he gaue his lyfe for vs, and we ought to geue our
lyues for the brethren. But who so hath this
worlde's good, and seeth his brother haue neede, and
shutteth by his compassion from hym, howe dwel-
leth the loue of GOD in hym? My babes, let vs
not loue in worde, neyther in tongue: but in deede
and in veritie. Hereby we knowe that we are of the
veritie, and can quyet our heartes before hym. For
yf our heart condemne vs, God is greater then our
heart, and knoweth all thynges. Dearely beloued,
yf our heart condemne vs not, then haue we truste
to Godwarde, and whatsoeuer we aske, we receaue
of hym, because we keepe his commaundementes,
and do those thynges whiche are pleasaunt in his
syght. And this is his commaundement, that we
beleue on the name of his sonne Iesus Christe, and
loue one another, as he gaue commaundement.
And he that keepeth his commaundementes, dwel-
leth in hym, and he in hym. And hereby we knowe
that he abydeth in vs, euen by the spirite whiche he
hath geuen vs.

The

The seconde sunday after trinitie.

The Gospel.



Certayne man ordeined a great sup^{er} Luk. 14,
per, and bad many, and sent his ser-
uaunt at supper time to say to them
that were bidden, Come, for al thin-
ges are now redye. And they all at
once began to make excuse. The first
sayde vnto hym, I haue bought a
farme, and I must needes go and see it, I pray thee
haue me excused. And another sayde, I haue
bought fiue yoke of Oxen, and I go to proue them,
I pray thee haue me excused. And another sayde, I
haue marryed a wyfe, and therefore I can not come.
And the seruaunt returned, and brought his maister
worde agayne thereof. Then was the good man of
the house displeased, and sayde vnto his seruaunt,
Go out quickly into the streetes and quarters of the
citie, and bryng in hyther the poore and feeble, and
the hault and blynde. And the seruaunt sayde, Lord
it is done as thou hast commaunded, and yet there
is roome. And the Lorde sayde vnto the seruaunt,
Go out into the hye wayes and hedges, and compell
them to come in, that my house may be filled. For I
say vnto you, that none of these men whiche were
den, shall taste of my supper.

The .iii. Sunday after trinitie.

The Collect.

Lorde we beseeche thee mercifullye to heare vs,
and vnto whom thou hast geuen an heartie de-
syre to praye, graunt that by thy myghtie ayde
we may be defended thorow Iesus Christ our Lord.

℞ iii.

The

The thyrde Sunday after trinitie.

The Epistle.

i. Pet. 5.



Submit your selues euerye man one to another. Knit your selues together in lowlynesse of mynde : for GOD resisteth the proude, and geueth grace to the humble. Submit your selues therfore vnder the mighty hande of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober, and watche, for your aduersary the deuyl as a roaryng Lion walketh about, seeking whom he may deuoure, whom resist stedfast in the fayth, knowing that the same afflictions are appoynted vnto your brethren, that are in the worlde. But the God of all grace, which hath called vs vnto his eternall glorie by Christe Iesus, shall his owne selfe (after that ye haue suffered a litle affliction) make you perfect, settle, strength, and stablish you. To him be glorie and dominion for euer and euer. Amen.

The Gospell.

Luke. 15.



Then resorted vnto hym all the Publicans and sinners, for to heare hym. And the Pharisees and Scribes murmured, saying, He receaueth sinners, and eateth with them. But he put forth this parable vnto them, saying, What man among you hauing an .C. sheepe (yf he lose one of them) doth not leaue ninetie and nine in the wilderness, and goeth after that whiche is losse, vntill he fynde it? And when he hath found it, he layeth it on his shoulders with ioy, & as soone as he cometh home, he calleth together

The thyrde sunday after trinitie.

together his louers and neyghbours, saying vnto them, Reioyce with me, for I haue found my sheepe whiche was losse. I say vnto you, that lyke wyse ioy shalbe in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons whiche neede no repentaunce. Either what woman hauing tenne groates (yf she lose one) doth not lyght a candell, and sweepe the house, and seeke diligently till she fynde it? And when she hath founde it, she calleth her louers, and her neyghbours together, saying, Reioyce with me, for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the angelles of God, ouer one sinner that repenteth.

The .iiii. Sunday after trinitie.
The Collect.

GOD the protectour of all that truste in thee, without whom nothing is strong, nothing is holy: Increase and multiplie vpon vs thy mercye, that thou beyng our ruler and guide, we may so passe through thynges temporall, that we finally lose not the thynges eternall. Graunt this heauenly father, for Iesus Christes sake our Lorde.

The Epistle.



Suppose that the afflictions of this life, are not worthy of the glozy whiche shalbe shewed vpon vs. For the feruent desyre of the creature abyedeth, looking when the sonnes of God shall appeare, because the creature is subdued to vanitie agaynst the wyll thereof, but

Rom. 8.

The fourthsunday after trinitie.

but for his will which hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of GOD. For we knowe that euery creature groweth with vs also, and trauayleth in payne, euen vnto this tyme, not onely it, but we also which haue the first fruite of the spirite, mourne in our selues also, and wayte for the adoption (of the chyl dren of God) euen the deliuerance of our bodies.

The Gospel,

Luke. 6.



Ye mercifull, as your father also is merciful. Judge not, & ye shall not be iudged. Condemne not, and ye shall not be condemned. For geue, and ye shall be forgiven. Geue, and it shall be geuen vnto you, good measure, and pressed downe, and shaken together, & runnyng ouer, shall men geue into your bosomes. For with the same measure that ye meate withall, shall other men meate to you agayne. And he put forth a similitude vnto them, Can the blinde leade the blinde? do they not both fall into the ditch? The disciple is not aboue his maister: Euery man shall be perfect euen as his maister is. Why seest thou a moate in thy brothers eye, but considerest not the beame that is in thyne owne eye? Either how canst thou say to thy brother, Brother let me pull out the moate that is in thyne eye? when thou seest not the beame that is in thyne owne eye? First thou hypocrite, cast out the beame out of thyne owne eye, then shalt thou see perfectlye to pull out the moate that is in thy brothers eye.

The

The fifth Sunday after trinitie.

The Collect.

Graunt Lorde we beseeche thee, that the course of this worlde maye be so peaceably ordered by thy gouernaunce, that thy congregation maye ioyfully serue thee in all godly quietnes: through Iesus Christe our Lorde.

The Epistle.

Be you all of one mynde, and of one heart, loue as brethren, be pitifull, be curteous (meeke) not rendering euill for euill, or rebuke for rebuke: but contrarywyse blesse, knowing that ye are thereunto called, euen that ye shoulde be heyres of the blessing. For he that doth long after lyfe, and loueth to see good dayes, let hym refrayne his tongue from euill, and his lippes that they speake no guile, let hym eschewe euill and do good, let hym seeke peace and ensue it: For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers. . Agayne, the face of the Lorde is ouer them that do euill. Moreover, who is he that wyll harme you, yf ye folowe that whiche is good? yea happye are ye yf any trouble happen vnto you for ryghteousnesse sake. Be not ye a frayde for any terrour of them, neyther be ye troubled, but sanctifie the Lorde God in your heartes.

i. Pet. 3.

The Gospel.

It came to passe, that (when the people pressed vppon hym to heare the worde of God) he stode by the lake of Genesareth, and sawe two shippes stande by the lake syde, but the fisherme[n] were

Luke. 5.

The fift sunday after trinitie.

were gone out of them, and were washyng theyr nettes. And he entred into one of the shippes (whiche parteyned to Simon) and prayed hym that he woulde thrust out a litle from the lande. And he sate downe, and taught the people out of the shyp. When he had lest speakyng, he sayde vnto Simon, Launche out into the deepe, and let slippe your nets to make a draught. And Simon answered, and sayde vnto hym, Maister, we haue laboured all nyght, and haue taken nothyng. Neuerthelesse, at thy commaundement I wyll loose forth the nette. And when they had so done, they inclosed a great multitude of fyses: But theyr nette brake, and they beckened to their felowes whiche were in the other shippe, that they shoulde come and helpe them. And they came, and filled both shippes, that they sonke agayne. When Simon Peter sawe this, he fell downe at Iesus knees, saying, Lorde, go from me, for I am a synfull man. For he was astonied, and all that were with hym, at the draught of fyses whiche they had taken, and so was also James and John the sonnes of Zebedee, whiche were partners with Simon. And Iesus sayde vnto Simon, Feare not, from henceforth thou shalt catche men. And they brought the shippes to lande, and forsooke all, and folowed hym.

The .vi. Sunday after trinitie.

The Collect.

GOD, whiche haste prepared to them that loue thee, suche good thynges as passe all mens vnderstanding: Powre into our heartes such loue towarde thee, that we louyng thee in all thynges, may obtayne thy promyses, whiche exceede all that we can desyre: through Iesus Christe our Lorde.

The

The sixt sunday after trinitie.

The Epistle.



Nowe ye not that all we which are baptized in Iesus Christ, are baptized to dye with hym? we are buryed then with hym by baptisme for to dye: That likewise as Christ was rayled from death by the glory of the father, euen so we also shoulde walke

Rom. 6.

in a newe lyfe. For if we be graft in death lyke vnto him, euen so shall we be partakers of the holy resurrection: knowyng this, that our olde man is crucified with hym also, that the bodye of sinne myght utterly be destroyed, that hencefoorth we shoulde not be seruauntes vnto sinne, for he that is dead, is iustified from sinne. Wherefore if we be dead with Christ, we beleue that we shall also lyue with hym, knowyng that Christe beyng rayled from death, dyeth no more: death hath no more power ouer hym. For as touchyng that he dyed, he dyed concernyng sinne once. And as touchyng that he lyueth, he lyueth vnto God. Lyke wyse consyder ye also, that ye are dead as touching sinne, but are aliue vnto God, throughe Iesus Christe our Lorde.

The Gospell.



Iesus sayde vnto his disciples, Except your ryghteousnes exceede the ryghteousnesse of the Scribes and Pharisees, ye cannot enter into the kingdom of heauen. Ye haue heard that it was sayde vnto them of olde tyme, Thou shalt not kyll: whosoever killeth, sha'be in daunger of iudgement. But I say vnto you, that whosoever is angrye with his brother

Mat. 5.

(vii.)

The sixt funday after trinit'e.

(bnauidesly) shalbe in daunger of iudgement: And whosoever sayth vnto his brother, Racha, shalbe in daunger of a counsell. But whosoever sayeth, Thou foole, shalbe in daunger of hell fyre. Therefore yf thou offerest thy gyft at the aulter, and there remembreth that thy brother hath ought against thee, leaue there thyne offering befoze the aulter, and go thy way first, and be reconcyled to thy brother, and then come, and offer thy gyft. Agree with thyne aduersary quickly, whyles thou art in the way with hym, lest at any tyme the aduersarye delyuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be caste into pryson. Wierlye I say vnto thee, thou shalt not come out thence, tyll thou haue payde the vttermoost farthyng.

The .vii. Sunday after trinitie.

The Collect.

Lorde of all power and myght, whiche art the Lauchour and geuer of all good thynges, graffe in our heartes the loue of thy name, encrease in vs true religion, nourishe vs with all goodnes, and of thy great mercy kepe vs in the same, through Iesus Christe our Lorde.

The Epistle.

Rom. 6.



Speake grossly, because of the infirmitie of your fleshe. As ye haue geuen your members seruaunts to vncleannes, & to iniquitie (from one iniquitie to another) euen so now geue ouer your members seruauntes vnto ryghteousnesse, that ye may be sanctified. For when ye were seruauntes of sinne, ye were boorde of ryghteousnesse. What fruits had

The seuenth sunday after trinitie.

had you then in those thynges whereof ye are now
ashamed: for the ende of those things are death. But
nowe are ye deliuered from sinne, and made the ser-
uauntes of **GOD**, and haue your fruite to be sanc-
tified, and the ende euerlastyng lyfe. For the reward
of sinne is death, but eternal lyfe is the gyfte of **God**,
through **Iesus Christe** our **Lorde**.

The Gospel.



In those daies, when ther
was a very great compa- Mark. 8.
nye, and had nothyng to
eate, **Iesus** called his dis-
ciples vnto him, and sayd
vnto them, **I** haue com-
passion on the people, be-
cause they haue ben now
with me thre dayes, and
haue nothing to eate, and
yf **I** sende them away fa-

styng to their owne houses, they shal faynt by the
way, for diuers of them came from farre. And his
disciples answered him, where should a man haue
bread here in the wilderness to satisfie these? And he
asked them, How many loaves haue ye? They said,
Seuen. And he commaunded the people to sit downe
on the grounde. And he toke the seuen loaves, and
when he had geuen thanks, he brake, and gaue to
his disciples to set before them. And thei did set them
before the people. And they had a fewe small fyshes.
And when he had blessed, he commaunded them al-
so to be set before them. And they did eate, and were
satisfied. And they tooke vp of the broken meate that
was left, seuen baskets full. And they that did eate,
were about foure thousande. And he sent them a-
way.

The

The eight funday after trinitie.

The Collect.

GOD whose prouidence is neuer deceaued, we humbly beseeche thee that thou wylt put away from vs all hurtfull thynges, and geue those thynges whiche be profitable for vs, through Iesus Christe our Lorde.

The Epistle.

Rom. 8.



Brethren, we are debtors. not to the fleshe to liue after the fleshe: for yf ye lyue after the fleshe, ye shall dye. But if ye through the spirite do mortifie the deedes of the body, ye shall lyue. For as manye as are led by the spirite of God, they are the sonnes of God. For ye haue not receaued the spirite of bondage to feare any more: but ye haue receaued the spirite of adoption, whereby ye crye Abba, father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires I meane of God, and heires annexed with Christe, yf so be that we suffer with hym, that we may also be glorified together with hym.

The Gospel.

Mat. 7.



Be ware of false prophets, whiche come to you in sheepes clothyng, but inwardlye they are rauenyng woolues. Ye shall knowe them by their frutes. Do men gather grapes of thornes, or fygges of thistles? Euen so euery good tree bringeth forth good frutes: but a corrupt tree bringeth forth euill frutes. A good tree can not bring forth badde

The nyynth sunday after trinitie.

hadde frutes, neyther can a badde tree byrnyng forth good frutes. Euey tree that byrnygeth not forth good fruite, is hewen downe, and cast into the fyre. wherfore by their frutes ye shall knowe them. Not euery one that sayth vnto me, Lorde, Lord, shall enter into the kyngdome of heauen: but he that doeth the will of my father which is in heauen, he shall enter into the kyngdome of heauen.

The .xviii. Sunday after trinitie,

The Collect.

G Raunt to vs, Lorde we beseeche thee, the spirite to thynke and do alwayes suche thynges as be ryghtfull, that we whiche can not be without thee, maye by thee be able to lyue accordyng to thy will, through Jesu Christe our Lorde.

The Epistle.



Brethren, I would not that ye should be ignorant, how that our fathers i, Cor, x, were al vnder the cloude, and al passed through the sea, and were al baptized vnder Moyses in the cloude, & in the sea, and dyd all eate of one spirituall meate, and dyd all drynke of one spirituall drynke. And they dranke of the spirituall rocke that folowed them, which rocke was Christe. But in many of them had God no delyght: for they were overthrown in the wyldernesse. These are examples to vs, that we shoulde not lust after euyl thynges as they lusted: and that ye should not be worshippers of images, as were some of them, accordyng as it is written, The people sate downe to eate and drynke, and rose vp to play. Neyther let vs be defiled with fornication, as some of them were defiled with for-

L i

nication,

The nynth sunday after trinitie.

nication, and fell in one daye thre and twentie thousande. Neyther let vs tempt Christe, as some of them tempted, and were destroyed of serpentes. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for examples: but are written to put vs in remembraunce, whom the endes of the worlde are come vpon. Wherefore, let him that thinketh he standeth, take heede lest he fall. There hath none other temptation taken you, but suche as foloweth the nature of man. But God is saythful, which shall not suffer you to be tempted aboue your strength: but shall in the middes of temptation, make away that ye maye be able to beare it.

The Gospel.

Luk. 16.



Jesus said to his disciples, There was a certayne ryche man, whiche had a Stewarde, and the same was accused vnto hym that he had wasted his goodes. And he called him, and sayde vnto hym, Howe is it that I heare this of thee? Geue accomptes of thy stewardship, for thou mayst be no longer steward. The steward said within him selfe, what shal I do? for my maister taketh away from me the stewardship. I can not dig, and to begge I am ashamed. I wote what to do, that when I am put out of the stewardship, they may receaue me into their houses. So when he had called all his maisters debtters together, he sayde vnto the first, Howe much owest thou vnto my maister? And he sayde, An hundred tunnes of oyle. And he said vnto him, Take thy byll, and sit downe quickly, and writ

The tenth Sunday after trinitie.

write fiftie. Then sayde he to another, Howe muche oræst thou? And he sayde, An hundred quarters of wheate. He sayde vnto hym, Take thy bill, and write foure score. And the Lorde commended the bniuste Stewarde, because he had done wysely. For the children of this worlde, are in their nation wyser then the chyl dren of lyght. And I saye vnto you, Make you frendes of the vnryghteous Hammon, that when ye shall haue neede, they may receaue you into euerlastyng habitations.

The, x, Sunday after trinitie.

The Collect.

L Et thy mercifull eares, O Lorde, be open to the prayers of thy humble seruauntes, & that they may obtayne their petitions, make them to aske suche thynges as shall please thee, through Iesus Chryste our Lorde.

The Epistle.



Concernyng spirituall thynges (bre i. Cor. 12. thzen) I woulde not hane you ignorant. Ye knowe that ye were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherefore I declare vnto you, that no man speakyng by the spirite of God, desieth Iesus. Also no man can say that Iesus is the Lorde, but by the holy ghost. There are diuersities of gistes, yet but one spirit. And there are differences of administrations, and yet but one Lorde. And there are diuers maners of operations, and yet but one God, whiche worketh all in all. The gyft of the spirite is geuen to euerye man, to edifie withall. For to one is geuen through þe spirit, the utteraunce of wysdome. To another is geuen the utteraunce of knowledge,

It is

knowledge,

The tenth Sunday after trinitie.

knowledge, by the same spirit. To another is geuen
sayth, by the same spirite. To another the gift of hea-
ling, by the same spirit. To another power to do mi-
racles. To another to prophesie. To another iudge-
ment to discerne spirits. To another diuers tonges.
And these all worketh the selfe same spirite, diuiding
to every man a seuerall gyft, euen as he wyll.

The Gospell,

Luke, 19



And when he was come neare to Hierusalem, he behelde the citie, & wept
on it, saying, If thou hadst known
those thinges which belong vnto thy
peace, euen in this thy daye, thou
wouldest take heede: but nowe are
they hid from thyne eyes. For the dayes shall come
vnto thee, that thy enemies shall cast a banke about
thee, and compasse thee rounde, and keepe thee in on
euerye syde, and make thee euen with the grounde,
and thy children which are in thee. And they shal not
leauie in thee one stone vpon another, because thou
knowest not the time of thy visitation. And he went
into the Temple, and began to caste out them that
solde therein, & them that bought, saying vnto them,
It is written, My house is the house of prayer, but
ye haue made it a denne of theeves. And he taught
dayly in the Temple.

The .xi. Sunday after trinitie.

The Collect.

God which declarest thy almightie power most
cheefely in the wyng mercye and pitie, geue vnto
vs aboundantly thy grace, that we run-
nyng

The eleuenth Sunday after trinitie.

ning to thy promises, may be made partakers of the
heauenly treasure, through Iesus Christe our Lord.

The Epistle.



Brethren, as parteyning to the Gos-
pell whiche I preached vnto you, ^{1. Cor. 15}
which ye haue also accepted, and in
the which ye continue, by the which
ye are also saued, I do you to wit af-
ter what manner I preached vnto
you, yf ye kepe it, except ye haue beleued in bayne.
For fyrst of all I deliuered vnto you that whiche I
receaued, howe that Christe dyed for our sinnes, a-
greeing to the scriptures, and that he was buryed,
and that he arose agayne the thirde day accordyng
to the scriptures, and that he was seene of Cephas,
then of the twelue. After that, he was seene of mo
then fyue hundred brethren at once, of which, many
remayne vnto this day, and many are fallen a sleepe.
After that appeared he to James, then to all the A-
postles. And last of all he was seene of me, as of one
that was borne out of due tyme. For I am the least
of the apostles, which am not worthy to be called an
apostle, because I haue persecuted the congregation
of G D D. But by the grace of G D D, I am that
I am: and his grace whiche is in me, was not in
bayne. But I laboured more aboundauntlye then
they all, yet not I, but the grace of G D D whiche
is with me. Therefore, whether it were I, or they, so
we preached, and so ye haue beleued.

The

The eleuenth Sunday after trinitie,

The Gospel.

Luk, 18.



Christe tolde this Parable vnto certayne which trusted in them selues that they were perfect, and despyled other. Two men went vp into the temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with him selfe, God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I geue tithe of all that I possesse. And the Publicane standing a farre of, would not lift vp his eyes to heauen, but smote his brest, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth him selfe, shalbe brought lowe: and he that humbleth hym selfe, shalbe exalted.

The .xii. Sunday after trinitie.

The Collect.

Almighty and euerlastyng God, whiche art alwayes more redy to heare then we to pray, and are wont to geue more then eyther we desyre or deserue: Powre downe vpon vs the aboundaunce of thy mercie, forgeuing vs those thinges whereof our conscience is afrayde, and geuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christe our Lorde.

The Epistle.

2. Cor. 3.



Suche trust haue we through Christe to Godwarde, not that we are sufficient of our selues, to thynke any thing as of our selues: but yf we be able vnto any thyng,

The twelfth Sunday after trinitie.

thing, the same cometh of God, which hath made vs able to minister the newe Testament, not of the letter, but of the spirite. For the letter killeth, but the spirite geueth lyfe. If the ministration of death thorow the letters figured in stones was glorious, so that the chyldren of Israel coulde not beholde the face of Moyses for the glorye of his countenance (which glory is done away:) why shal not the ministration of the spirite be much more glorious? For if the ministration of condemnatiō be glorious: much more doth the ministration of righteousnesse excede in glory.

The Gospel.



Jesus departed from the coastes of Mark. 7.
Tyre and Sidon, and came vnto the sea of Galilee, thorow the middes of the coastes of the ten cities. And they brought vnto hym one that was deafe, and had an impediment in his speache, and they prayed him to put his hande vpon him. And when he had taken hym asyde from the people, he put his fingers into his eares, and did spit, and touched his tongue, and loked vp to heauen, and sighed, and sayd vnto hym, Ephata, that is to say, Be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake playne. And he commaunded them that they should tell no man. But the more he forbad them, so much the more a great deale they published, saying, He hath done all thinges well, he hath made both the deafe to heare, and the dumbe to speake.

The thirteenth Sunday after trinitie.

The Collect.

A Almighty and mercifull God, of whoose onely gyft it commeth, that thy faythfull people do bnto thee true and laudable seruice : Graunt we beseeche thee, that we may so runne to thy heauenly promises, that we fayle not finally to attayne the same, through Iesus Christe our Lorde.

The Epistle.

Gala. 3.

TO Abraham and his seede were the promises made. He saith not, In his seedes, as many: but, in thy seede, as of one, which is Christe. This I say, that the lawe whiche began afterwarde beyonde foure hundred and thirtie yeares, doth not disanull the Testament that was confirmed afore of God bnto Christewarde, to make the promise of none effect. For yf the inheritance come of the lawe, it commeth not now of promise. But God gaue it to Abraham by promyse. Wherefore then serueth the lawe? The lawe was added because of transgression (till the seede came to whom the promyse was made) and it was ordayned by angels in the hand of a mediatour. A mediatour is not a mediatour of one: but God is one. Is the lawe then agaynst the promyse of God? God forbid. For yf there had ben a lawe geuen whiche coulde haue geuen lyfe, then no doubt ryghteousnesse shoulde haue come by the lawe. But the scripture concludeth all thinges vnder sinne, that the promise by the fayth of Iesus Christe, shoulde be geuen to them that beleue.

The

The thirteenth fundaye after trinitie.

The Gospell.



Appye are the eyes whiche see the thynges that ye see. For I Luke, x. tell you, that manye prophetes and kynges haue desyred to see those thynges which ye see, and haue not seene them, and to heare those thynges whiche ye heare, & haue not heard them.

And beholde, a certayne Lawyer stode by, and tempted hym, saying, Maister, what shall I do to inherite eternall lyfe? He sayde vnto hym, what is wrytten in the lawe? howe readest thou? And he answered, and sayde, Loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy strength, and with al thy minde, and thy neighbour as thy selfe. And he sayde vnto hym, Thou hast answered ryght. This do, and thou shalt lyue. But he wyllyng to iustifie hym selfe, sayde vnto Iesus, And who is my neyghbour? Iesus answered and sayd, A certayne man descended from Hierusalem to Hiericho, and fell among theeues, which robbed him of his rayment, and wounded him, and departed, leauyng hym halfe dead. And it chaunced that there came downe a certayne Priest that same waye, and when he sawe hym, he passed by. And like wyle a Leuite, when he went nye to the place, came and looked on hym, and passed by. But a certayne Samaritane, as he iorneyed, came vnto hym, and when he sawe hym, he had compassion on him, and went to, and bounde by his woundes, and powred in oyle and wyne, and set hym on his owne beast, & brought him to a common Inne, & made prouision for hym. And on the morowe when he departed, he toke out
two

The fourteenth Sunday after trinitie

two pence, and gaue them to the host and sayd vnto hym. Take cure of hym, and whatsoeuer thou spendest more, when I come agayne, I wyll recompence thee. Which now of these thre thinkest thou was neighbour vnto him that fel among theeues? And he sayde vnto hym, He that shewed mercie on hym. Then sayde Iesus to hym, Go and do thou lyke wyse.

The. xiiii. Sunday after trinitie.

The Collect.

Almightie and euerlastyng God, geue vnto vs the increase of fayth, hope, and charitie, and that we maye obtayne that whiche thou doest promise, make vs to loue that which thou doest commaunde, through Iesus Christ our Lorde.

The Epistle.

Gala. 5.



Say, walke in the spirite, and fulfill not the luste of the fleshe. For the fleshe lusteth contrarype to the spirite, and the spirite contrarype to the fleshe. These are contrarype one to the other, so that ye can not do whatsoeuer ye woulde. But and yf ye be ledde of the spirite, then are ye not vnder the law. The deedes of the fleshe are manifest, whiche are these. Adulterie, fornication, vncleannesse, wantonnesse, worshiping of images, witchcraft, hatred, variaunce, zeale, wyath, stryfe, seditions, sectes, enuyng, murther, drunkennes, gluttonie, and such like. Of the which I tell you before, as I haue tolde you in tymes past, that they which commit such thynges, shall not be inheritous of the kyngdome of God. Contrariwise, the fruite of the spirite is loue, toy, peace, long suffering, gentlenesse, goodnesse, faithfulness, meeknes, temperaunce,

The fourtenth sundaye after trinitie

temperaunce: agaynst such there is no lawe. They
truelye that are Christes, haue crucified the fleshe,
with the affections and lustes.

The Gospel.



And it chaūced as Iesus went to Hierusalem, that he passed through Samaria and Galilee. And as he entred into a certaine towne, there met him ten men that were Lepers, whiche stood a farre of, and put forth their voyces, and sayde, Iesus maister haue mercy on vs. When he saw them, he said vnto them, go shew your selues vnto the priestes. And it came to passe, that as they went, they were censed. And one of them when he sawe that he was censed, turned backe agayne, and with a loude voyce praysed God, and fel downe on his face at his feete, and gaue him thanks: and the same was a Samaritane. And Iesus answered and sayde, Are there not ten censed? but where are those nyne? There are not founde that returned againe to geue God praise, saue only this straunger. And he sayde vnto hym, Aryse, go thy way, thy faith hath made thee whole. Luk. 17.

The, xv. Sunday after trinitie.

The Collect.

Kepe we beseeche thee, O Lorde, thy Church with thy perpetuall mercie: And because the frailtie of man without thee can not but fall, keepe vs euer by thy helpe, and leade vs to al thinges profitable to our saluation, through Iesus Christe our Lorde. Amen.

The

The fiftenth sunday after trinitie.

The Epistle.

Galat 6.



See how large a letter I haue written to you with myne owne hande. As manye as desyre with outwarde apperaunce to please carnally, the same constraine you to be circumcised only, lest they shoulde suffer persecution for the crosse of Christe. For they them selues which are circumcised, kepe not the lawe, but desyre to haue you circumcised, that they myght reioyce in your fleshe. God forbid that I should reioyce, but in the crosse of our Lorde Jesu Christe, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christe Jesu neyther circumcision auayleth any thyng at all, nor vncircumcision, but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercie, and vppon Israel that parteyneth to God. From hencefoorth let no man put me to busynesse, for I beare in my body the markes of the Lorde Jesu. Brethren, the grace of our lord Jesu Christ be with your spirite Amen.

The Gospel.

Matth. 6



No man can serue two maisters, for eyther he shall hate the one, and loue the other, or els leane to the one, and despise the other. Ye can not serue God & Mammon. Therefore I saye vnto you, be not careful for your lyfe, what ye shall eate or drinke, nor yet for your body what rayment you shall put on. Is not the lyfe more worth then meate? and the body more of value then rayment? Beholde the foules of the ayre, for they sow not, neither do they reape, nor cary into the barnes, and your heavenly father seddeth them.

Are

The fiftenth Sunday after trinitie.

Are ye not much better then they? Which of you (by takyng carefull thought) can adde one cubite vnto his stature? And why care ye for rayment? Consider the Lillies of the feelde, howe they growe: they labour not, neither do they spinne: and yet I saye vnto you, that euen Salomon in all his royaltie, was not clothed lyke one of these. Wherefore yf God so clothe the grasse of the feelde (whiche though it stande to day, is to morowe caste into the furnace) shall he not muche more do the same for you, O ye of litle fayth? Therefore take no thought, sayng, what shall we eate, or what shall we drinke, or wherewith shall we be clothed? After all these thinges do the Gentiles seeke: for your heauenlye father knoweth that ye haue neede of all these thynges. But rather seeke ye first the kyngdome of God, and the ryghteousnesse thereof, and all these thinges shalbe ministred vnto you. Care not then for the morowe, for to morowe day shall care for it selfe, sufficient vnto the day, is the trauayle thereof.

The .xvi. Sunday after trinitie.

The Collect.

Lorde we beseeche thee, let thy continuall pittie cleanse and defende thy congregation. And because it can not continue in safetie without thy succour, preserve it evermore by thy helpe and goodnesse, through Iesus Christe our Lorde.

The Epistle.



Desyre that you faynt not because of my tribulations that I suffer for your sakes, whiche is your prayse. For this cause I bowe my knees vnto the father of our Lord Iesus Christe, which is father of all that is called father in heauen

Ephes. 3.

The sixteenth Sunday after trinitie.

heauen and in earth, that he would graunt you, accordyng to the ryches of his glozpe, that ye maye be strenghted with myght by his spirite, in the inner man, that Christe maye dwell in your heartes by fayth, that ye beyng rooted and grounded in loue, myght be able to comprehend with all saintes, what is the bredth, length, depth, and height, and to know the excellent loue of the knowledge of Christe, that ye myght be fulfilled with all fulnesse whiche cometh of God. Vnto hym that is able to do exceedyng aboundauntly aboue all that we aske or thynke, accordyng to the power that worketh in vs, be prayse in the congregation of Christe Iesus, throughout all generations from tyme to tyme. Amen.

The Gospel.

Luke. 7.



And it fortuned that Iesus went into a citie called Naim, and many of his disciples went with hym, and much people. When he came nie to the gate of the citie, beholde there was a dead man caried out, which was the only sonne of his mother, & she was a widow, & much people of the citie was with her. And when the Lord saw her, he had compassion on her, & said vnto her, wepe not. And he came nie, & touched the coffin, & they that bare him stode stil. And he said, Young man, I say vnto thee, arise. And he that was dead sat vp, & began to speake. And he deliuered him to his mother. And there came a feare on them all. And they gaue the glory vnto God, saying, A great prophete is rysen vp among vs, and God hath visited his people. And this rumour of him went forth through

The seuententh sunday after trinitie.

throughout all Iurie, and throughout all the regions which Iye rounde about.

The .xvii. Sunday after trinitie.

The Collect.

Lorde, we pray thee that thy grace maye alway preuent and folowe vs, and make vs continually to be geuen to all good workes, through Iesus Christe our Lorde.

The Epistle.



(which am a prisoner of the Lordes) **Ephes. 4.**
exhort you, that ye walke worthye of the vocation wherewith ye are called, with all lowlynesse and meeknesse, with humblenesse of mynde, forbearyng one another through loue,

and be diligent to kepe the vnitie of the spirite, thorough the bond of peace, beyng one body and one spirite, euen as ye are called in one hope of your calyng. Let there be but one Lorde, one fayth, one baptism, one God and father of all, whiche is aboue all, and through all, and in you all.

The Gospell.



Lchaunced that Iesus went into the house of one of the cheefe Pharisees, to eat bread on the sabboth day: and they watched hym. And beholde, there was a certayne man before hym whiche had the dropisie. And Iesus answered, and spake **Luk. 14.**

The seuententh sunday after trinitie.

spake vnto the lawyers and Pharisees, saying, Is it lawfull to heale on the sabboth day? And they held their peace. And he toke hym, and healed him, and let hym go, and answered them, saying, whiche of you shall haue an Asse or an Oxe fallen into a pitte, and wyll not straghtway pull hym out on the sabboth day? And they could not aunswere him againe to these thynges. He put foorth also a similitude to the ghestes, when he marked howe they pressed to be in the hyghest roomes, and sayde vnto them, when thou art bydden to a wedding of anye man, syt not downe in the hyghest roome, lest a more honourable man then thou be bydden of hym, and he (that had hym and thee) come and saye vnto thee, Geue this man roome, and thou begyn with shame to take the lowest roome: but rather when thou art bidden, go and sit in the lowest roome, that when he that had thee commeth, he maye saye vnto thee, frende, syt by hyer: Then shalt thou haue worshyp in the presence of them that syt at meate with thee. For he that exalteth hym selfe, shall be brought lowe, and he that humbleth hym selfe, shall be exalted.

The .ix. Sunday after trinitie.

The Collect.

Lorde we beseeche thee graunt thy people grace to auoyde the infections of the deuyl, and with pure heart and mynde to folowe thee, the only God, through Iesus Christe our Lorde.

The

The eighteenth Sunday after trinitie.

The Epistle.



Thanke my **GOD** alwaies on your behalfe, for the grace of God which is geuen you by Iesus Christ, that in all thynges ye are made ryche by hym in all vtteraunce, and in all knowledge, by the which things the testimonie of Iesus Christe was confirmed in you, so that ye are behinde in no gift, waiting for the appearing of our Lorde Iesus Christe, whiche shall also strength you, to the ende that you may be blamelesse in the day of the commynge of our Lorde Iesus Christe. 1. Cor. 1,

The Gospel.



Then the Pharisees had hearde that Iesus dyd put the Saduces to silence, they came together, and one of them (whiche was a doctour of lawe) asked hym a question, tempting him, & saying, Maister, which is the greatest commaundement in the lawe? Iesus sayde vnto hym, Thou shalt loue the Lorde thy **GOD**, with all thy heart, and with all thy soule, and with all thy mynde. This is the firste and greatest commaundement: And the seconde is lyke vnto it, Thou shalt loue thy neyghbour as thy selfe. In these two commaundementes hang al the lawe and the prophetes. While the Pharisees were gathered together, Iesus asked them, saying, What thinke ye of Christe? whose sonne is he? They sayde vnto hym, The sonne of David. Mat. 22.

The eighteenth Sunday after trinitie.

He sayde vnto them, Howe then doth Dauid in spirite call hym Lorde, saying, The Lorde sayde vnto my Lord, Sit thou on my ryght hande, tyll I make thyne enemies thy footestoolle? If Dauid then call hym Lord, howe is he then his sonne? And no man was able to aunswere him any thing, neither durst any man (from that day forth) aske hym anye more questions.

The .xix. Sunday after trinitie.

The Collect.

O God, forasmuche as without thee, we are not able to please thee: Graunt that the working of thy mercie, maye in all thynges direct, and rule our heartes, through Iesus Christe our Lord.

The Epistle.

Ephc. 4.



His I say, and testifie through the lord, that ye henceforth walke not as other Gentiles walke, in vanitie of theyr mynde, whyle they are blynded in their vnderstanding, being farre from a godly lyfe, by the meanes of the ignorance that is in them, and because of the blyndnes of their heartes, which being past repentance, haue geuen them selues ouer vnto wantonnes, to worke al maner of vncleannes euen with greedinesse. But ye haue not so learned Christ. If so be that ye haue heard of hym, and haue ben taught in hym, as the truth is in Iesu (as concerning the conuersation in tymes past) to lay from you the olde man, which is corrupt, according to the deceauable lustes, to be renued also in the spirite of your mynde, and to put on that newe man, whiche after God is shapen in righteousnesse and true holinesse, wherefore put away lying, and speake euery man trueth vnto his neyghbour, forasmuche as we
are

The. xix. Sunday after trinitie,

are members one of another. Be angrie, and sinne not. Let not the sunne go downe vpon your wrath, neyther geue place to the backbyter. Let hym that stole, steale no more: but let hym rather labour with his handes the thyng whiche is good, that he maye geue vnto hym that needeth. Let no filthy communication procede out of your mouth, but that which is good to edifie withall, as oft as neede is, that it may minister grace vnto the hearers. And greeue not the holy spirite of GOD, by whom ye are sealed vnto the day of redemption. Let all bytternesse, and fiercenesse, and wrath, and roaryng, and cursed speaking be put away from you, with all malitiousnes. Be ye curteous one to another, mercifull, forgeuing one another, euen as God for Christes sake hath forgeuen you.

The Gospel.

Jesus entred into a synagoge, and passed ouer, and came into his owne Citie: and beholde, they brought to him a man sicke of the paultie, lying in a bed. And when Jesus sawe the fayth of them, he sayde to the syncke of the paultie, Sonne be of good cheare, thy synnes be forgiven thee. And beholde, certayne of the Scribes sayde within them selues, This man blasphemeth. And when Jesus sawe they thoughtes, he sayde, Wherefore thinke ye euyll in your heartes? Whether is it easer to say, Thy synnes be forgiven thee? or to say, Arise and walke? But that ye maye knowe that the sonne of man hath power to forgive synnes in earth. Then sayth he to the syncke of the paultie, Arise, take vp thy bed, and go vnto thyne house. And he arose, and departed to his house. But the people that sawe it, Mat. 9.

The.xx.Sundayafter trinitie,

marueyled, and glorified God, whiche had geuen
such power vnto men.

The .xx. Sunday after trinitie.

The Collect.

Almightie and mercysfull God, of thy bounti-
full goodnesse keepe vs from all thynges that
may hurt vs, that we beyng redy both in body
and soule, may with free heartes accomplishe those
thynges that thou wouldest haue done, through Je-
sus Christe our Lorde.

The Epistle.

Ephe.v.



Take heede therefore howe ye walke
circumspectly, not as vnwyle, but
as wyle men, redeeming the tyme,
because the dayes are euill. Where-
fore be ye not vnwyle, but vnder-
stande what the will of the Lorde is,
& be not drunken with wine wherein is excelle. But
be filled with the spirite, speakyng vnto your selues
in Psalmes and Hymnes, and spiritual songes, sin-
ging and makyng melodye to the Lorde in your
heartes, geuyng thanks alwayes for all thynges
vnto GOD the father, in the name of our Lord Je-
sus Christe, submitting your selues one to another
in the feare of God.

The Gospel.

Mat. 22.



Jesus sayd to his disciples, The king-
dome of heauen is lyke vnto a man
that was a king, which made a mari-
age for his sonne, and sent forth his
seruauntes to call them, that were
bidden, to the wedding, & they would
not come. Agayne, he sent forth other
seruauntes,

The.xx sunday after trinitie.

seruauntes, saying, Tell them which are bidden, behold I haue prepared my dinner, my oxen and my fatlinges are killed, and al things are redy, come vnto the mariage. But they made lyght of it, and went theyr wayes, one to his farme place, another to his marchaundise, and the remnaunt toke his seruauntes and entreated them shamefully, and slewe them. But when the kyng heard thereof, he was wroth, and sent forth his men of warre, & destroyed those murderers, and byent by their citie. Then sayde he vnto his seruauntes, The mariage in deede is prepared, but they that were bydden, were not worthy. Go ye therefore out into the hye wayes, and as many as ye fynde, byd them to the mariage. And the seruauntes went forth into the hye wayes, and gathered together all, as many as they coulde fynde, both good and bad, and the wedding was furnished with ghestes. Then the kyng came in to see the ghestes, and when he espied there a man which had not on a wedding garment, he sayde vnto hym, freende, howe camest thou in hyther, not hauyng a wedding garment? and he was euen speechelesse. Then sayde the kyng to the ministers, Take and bynde hym hande and foote, and caste hym into utter darknes, there shalbe weepynge and gnashynge of teeth. For many be called, but fewe are chosen.

The,xxi, Sunday after trinitie.

The Collect.

G Raunt we beseeche thee mercifull Lorde to thy faythfull people pardon and peace, that they may be cleansed from al their sinnes, and serue thee with a quiet mynde, through Iesus Christ our Lorde.

The .xxi. Sunday after trinitie.

The Epistle.

Ephc. 6.



My brethren, be strong through the Lord, and through the power of his myght. Put on all the armour of God, that ye may stande agaynst all the assaultes of the deuyll. For we wrestle not agaynst blood and flesh, but agaynst rule, agaynst power, agaynst worldly rulers, euen gouernours of the darknes of this world, agaynst spiritual craftines in heauenly thinges. Wherefore take vnto you the whole armour of God, that ye may be able to resyst in the euyl day, and stande perfect in all thynges. Stande therfore, and your loynes gyrd with the trueth, hauing on the breste plate of ryghteousnesse, and hauing shoes on your feete, that ye may be prepared for the Gospel of peace. Aboue all take to you the shield of fayth, wherewith ye may quenche all the fyerpe dartes of the wicked, and take the helmet of saluation, and the sworde of the spirite, whiche is the word of God. And pray alwayes with all maner of prayer and supplication in the spirite, and watch therunto with all instaunce and supplication, for all saintes, and for me, that vtteraunce may be geuen vnto me, that I may open my mouth freelye to vtter the secretes of the Gospel (whereof I am a messenger in bondes) that therein I may speake freely as I ought to speake.

The Gospel.

Iohn. 4.



There was a certayne ruler, whose sonne was sicke at Capernaum. Alsoone as the same hearde that Iesus was come out of Iurie vnto Galilee, he went vnto hym, and besought hym that he woulde

The. xxi sunday after trinitie.

would come downe and heale his sonne, for he was euen at poynt of death. Then sayd Iesus vnto hym, Except ye see signes and wonders, ye wyll not beleue. The ruler sayde vnto hym, Sir, come downe or euer that my sonne dye. Iesus sayth vnto hym, Go thy way, thy sonne lyueth. The man beleued the worde that Iesus had spoken vnto hym, and he went his way: And as he was goyng downe, the seruauntes met hym, & told him, saying, Thy sonne liueth. Then enquired he of them the houre when he began to amende: and they sayde vnto hym, Yesterday at the seventh houre the feuer lefte hym. So the father knewe that it was the same houre, in the whiche Iesus sayde vnto hym, Thy sonne liueth: and he beleued, and all his housholde. This is agayne the seconde myracle that Iesus did, when he was come out of Iurie into Galilee.

The. xxii. Sunday after trinitie.

The Collect.

Lorde we beseeche thee, to kepe thy housholde the Church in continual godlinesse, that through thy protection, it may be free from all aduersities, and deuoutly geuen to serue thee in good workes, to the glory of thy name, through Iesus Christe our Lorde.

The Epistle.



Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the felowshyp of the Gospell, from the first day vntill now, and am surely certified of this, that he whiche hath begun a good

Phil. 1.

The .xxii. funday after trinitie.

worke in you, shall perfourme it vntyll the daye of Iesus Christe, as it becommeth me that I should so iudge of you al, because I haue you in my heart, for somuch as ye are all companions of grace with me, euen in my bondes, and in the defendyng and establyshyng of the Gospel. For God is my record howe greatlpe I long after you all from the verpe heart roote in Iesus Christe. And this I pray, that your loue may encrease yet more and more in knowledge and in all vnderstandyng, that ye may accepte the things that are most excellent, that ye may be pure, and such as offende no man, vntil the day of Christ, beyng filled with the fruite of righteousnesse, which commeth by Iesus Christ, vnto the glory and prayse of God.

The Gospel.

Mat. 8.



Peter sayde vnto Iesus, Lorde howe oft shal I forgeue my brother yf he sinne against me, tyll seuen tymes? Iesus sayth vnto him, I say not vnto thee vntyll seuen times, but seuentie times seuen tymes. Therefore is the kyngdome of heauen lykened vnto a certayne man that was a king, which would take accomptes of his seruauntes. And when he had begun to reckon, one was brought vnto hym whiche ought hym ten thousande talentes. But forasmuche as he was not able to paye, his Lorde commaunded hym to be solde, and his wyfe and chyl dren, and all that he had, and payment to be made. The seruaunt fell downe, and besought hym, saying, Sir, haue pacience with me, and I wyll pay thee all. Then had the Lorde pitte on that ser.

The xxii. Sunday after trinitie.

seruaunt, and loosed hym, and forgaue hym the debt. So the same seruaunt went out, and founde one of his fellowes whiche ought hym an hundred pence, and he layde handes on hym, and toke hym by the throte, saying, Pay that thou owest. And his felowe fell downe, and besought hym, saying, Haue pacience with me, and I wyll pay thee all. And he woulde not, but went and caste hym into pryson, tyll he shoulde pay the debt. So when his fellowes saw what was done, they were very sozr, and came and tolde vnto their Lorde all that had happened. Then his Lorde called hym, and sayde vnto hym, O thou vngacious seruaunt, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee? And his Lorde was wroth, and deliuered hym to the paylers, tyll he should pay all that was due vnto hym. So lyke wyse shall my heauenly father do also vnto you, if ye from your hearts forgeue not (euery one his brother) theyr trespasses.

The .xxiii. Sunday after trinitie.

The Collect.

GOD our refuge and strength, whiche art the Gauchour of all godlinesse, be redy to heare the deuout prayers of the Churche, and graunt that those thynges whiche we aske saythfullye, we may obtayne effectually, through Iesus Christe our Lorde.

The Epistle.



Brethren, be folowers together of me, and looke on them whiche walke euen so as ye haue vs for an example. For many walke, of whom I haue tolde you often, and now we tell you weeping, that they

Phil. 3.

The .xxiii. sunday after trinitie

they are the enemies of the crosse of Christe: whose ende is damnation, whose bellye is their God, and glory to their shame, which are worldlye mynded. But our conuersation is in heauen, from whence we looke for the sauour, even the Lorde Jesus Christ, which shall chaunge our byle body, that he may make it lyke vnto his glorious body, according to the working whereby he is able also to subdue all thynges vnto hym selfe.

The Gospel.

Mat. 22.



Then the Pharisees went out, & toke counsaile howe they myght rangle hym in his wordes. And they sent out vnto hym their disciples with Herodes seruants, saying, Maister, we know that thou art true, & teachest the way of God truely, neither carest thou for anye man, for thou regardest not the outward appearaunce of men. Tel vs therfore, how thyntest thou? Is it lawfull that tribute be geuen vnto Ceasar, or not? But Jesus perceauyng theyr wyckednes, sayde, why tempt ye me ye hypocrites? Shewe me the tribute money. And they tooke hym a peny. And he sayde vnto them, whose is this image and superscription? They sayde vnto hym, Ceasars. Then sayde he vnto them, Geue therfore vnto Ceasar, the thynges which are Ceasars, and vnto God, those thynges which are Gods. when they hearde these wordes, they marueyled, and left hym, and went theyr way.

The

The xxiiii. Sunday after trinitie.

The Collect.

Lorde, we beseeche thee assioyle thy people from theyr offences, that through thy bountifull goodnes, we may be deliuered from the bandes of all those sinnes, whiche by our frayltie we haue committed. Graunt this. ac.

The Epistle.



E geue thanks to **GOD** the father of our Lorde Jesus Christe, alwayes for you in our prayers. For we haue heard of your fayth in Christ Jesu, and of the loue which ye beare to all saintes, for the hopes sake whiche is layde bp in store for you in heauen: of whiche hope ye heard before by the true worde of the Gospell, which is come vnto you euen as it is fruitfull, and groweth as it is also among you, from the day in the whiche ye hearde of it, & had experience in the grace of God through the trueth, as ye learned of Epaphra our deare felow seruaunt, which is for you a faythful minister of Christ, which also declared vnto vs your loue which ye haue in the spirite. For this cause we also, euer sence the day we heard of it, haue not ceased to pray for you, and to desyre that ye might be fulfilled with the knowledge of his will, in all wisdome and spirituall vnderstandyng, that ye might walke worthy of the Lord, that in all thinges ye may please, beyng fruitfull in all good workes, and increasyng in the knowledge of God, strengthened with all myght through his glorious power, vnto all patience and long sufferyng, with ioyfulnesse geuyng thanks vnto the father which hath made vs meete to be partakers of the inheritaunce of saintes in lyght.

Colos. i.

The

The, xxiiii, sunday after trinitie

The Gospell.

Mat. 9.



Whyle Iesus spake vnto the people, behold there came a certayne ruler, and worshypped hym, saying, My daughter is euen now diseased, but come & lay thy hand vpon her, and she shal liue. And Iesus arose, and folowed hym, and so dyd his disciples. And behold a womā which was diseased with an issue of blood twelue yeres, came behynde hym and touched the hemme of his besture. For she sayde within her selfe, If I may touche but euen his besture onelye, I shalbe safe. But Iesus turned hym about, and when he sawe her, he sayde, Daughter, be of good comfort, thy fayth hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, and sawe the minstrels and people makynge a noyse, he sayde vnto them, Get you hence, for the mayde is not dead, but sleepeth. And they laughed hym to scorne. But when the people were put forth, he went in, and tooke her by the hande, and sayde, Damosel aryse. And the Damosel arose. And this noyse was abroade in all that lande.

The, xxv. Sunday after trinitie,

The Collect.

S Tirre by we beseeche thee, O Lorde, the willes of thy faythfull people, that they plenteously byrnynging forth the fruite of good workes, may of thee be plenteously rewarded, through Iesus Chryste our Lorde.

The

The .xxv. funday after trinitie.

The Epistle.

BEhold, the tyme commeth, sayth the Lord, that I will rayse vp the righteous braunche of Dauid, whiche kyng shall beare rule, and he shall prosper with wysdome, and shall set vp equitie and righteousnes agayne in earth. In his tyme shall Iuda be saued, and Israel shall dwell without feare. And this is the name that they shall call hym, euen the lord our righteousnes: and therfore behold, the time commeth, saith the lord, that it shalbe no more said, The Lord liueth which brought the children of Israel out of the lande of Egypt: but, The Lord liueth whiche brought forth and led the seede of the house of Israel out of the north lande, and from all countreyes where I haue scattered them: and they shall dwell in their owne lande agayne.

The Gospell.

When Iesus lyfte vp his eyes, and saue a great companie come vnto hym, he sayth vnto Philip, Whence shall we bye breade that these maye eate? This he sayde to prooue hym, for he hym selfe knewe what he woulde do. Philip aunswered him, Two hundred peny worth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Androwe Simon Peters brother) said vnto hym, There is a lad here, which hath fiue barley loaves, & two fyses, but what are they among so many? And Iesus said, Make the people sit downe. There was muche grasse in the place. So the men sat downe, in number about fiue thousande. And Iesus

The .xxv. Sunday after trinitie.

Jesus toke the bread, & when he had geuen thanks, he gaue to the disciples, & the disciples to them that were set downe: and lyke wyse of the fyshes as much as they woulde. When they had eaten enough, he saith vnto his disciples, Gather vp the broken meate which remaineth, that nothyng be lost. And they gathered it together, and fylled twelue baskettes with the broken meate of the fyue barlye loanes, whiche broken meate remained vnto them that had eaten. Then those men (when they had seene the myracles that Jesus did) said, This is of a truth the same prophete that shoulde come into the worlde.

If there be any moe Sundayes before Aduent Sunday, to supplie the same, shalbe taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie, and Sepruagesima.

Saint Andrewe Apostle,

The Collect.

Almightie God, whiche dydst geue suche grace vnto thine holy Apostle saint Andrewe, that he redyllye obeyed the calling of thy sonne Jesus Christe, and folowed hym without delay: Graunt vnto vs all, that we beyng called by thy holy word, may forthwith geue ouer our selues, obediently to folowe thy holy commaundementes, through the same Jesus Christ our Lorde.

The Epistle.

Rom. io



If thou knowledg with thy mouth that Jesus is the Lord, and beleue in thy heart that God raysed hym vp from death, thou shalt be safe. For to beleue with the heart iustifieth, & to knowledg with the mouth, maketh a man

Saynt Andrewe Apostle.

a man safe. For the scripture sayth, whosoever beleueth on him, shal not be confounded. There is no difference betweene the Jewe & the Gentile: for one is lord of all, which is rich vnto al that call vpon him. For whosoever doth call on the name of the lord, shal be safe. Howe then shal they call on hym on whom they haue not beleued? Howe shall they beleue on hym, on whom they haue not heard? How shal they heare, without a preacher? And howe shall they preach, without they be sent? as it is written, Howe beutiful are the feete of them which bring tidinges of peace, and bring tydings of good thynges? But they haue not all obeyed to the Gospell. For Esai sayth, Lorde, who hath beleued our sayinges? So then sayth commeth by hearyng, and hearyng cometh by the worde of God. But I aske, Haue they not heard? No doubt they: sound went out into all landes, and their wordes into the ends of the world. But I demaunde whether Israel did know or not? First Moyses sayth, I will prouoke you to enuie by them that are no people, by a foolish nation I wyll anger you. Esai after that is bolde, and sayth, I am founde of them that sought me not, I am manifest vnto them that asked not after me. But agaynst Israel he sayth, All day long haue I stretched forth my hands vnto a people that beleueth not, but speaketh agaynst me.

The Gospel.



Jesus walked by the sea of Galilee, he sawe two brethren, Simon which was called Peter, & Andrewe his brother, casting a net into the sea (for they were fishers) & he saith vnto them, Follow me, & I wyll make you

Matth. 4

to

Saynt Andrewe Apostle.

to become fishers of men. And they strayght way left their nettes, and folowed hym. And when he was gone forth from thence, he saw other two brethren, James the sonne Zebedee, and John his brother, in the shyppe with Zebedee their father, mending theyr nettes, and he called them: and they immediately lefte the shyppe and theyr father, and folowed hym.

Saint Thomas the Apostle.

The Collect.

Almightie and euerliuing God, whiche for the more confyrmation of the fayth, dyddest suffer thy holy apostle Thomas to be doubtful in thy sonnes resurrection: Graunt vs so perfectlye and without all doubt to beleue in thy sonne Jesus Christe, that our fayth in thy syght neuer be reproued. Heare vs (O Lorde) through the same Jesus Christ, to whom with thee and the holy ghost be all honour. &c.

The Epistle.

Ephes. 2.



Now ye are not straungers, nor forreyners, but citizens with the saintes, and of the household of God, and are built vpon the foundation of the apostles & prophetes, Jesus Christ hym selfe beyng the head corner stone, in whom what building soeuer is coupled together, it groweth vnto an holy temple of the Lorde, in whom ye also are built together, to be an habitation of God, through the holy ghost.

The

Saynt Thomas Apostles day.

The Gospel.



Thomas one of the twelue, whiche is called Didimus, was not with them when Iesus came. The other disciples therefore sayde vnto hym, Iohn. 20
We haue seene the Lorde. But he sayde vnto them, Except I see in his handes the print of the nayles,

and put my synger into the print of the nayles, and thrust my hande into his side, I wyl not beleue. And after eight dayes, againe his disciples were within, and Thomas with them. Then came Iesus, when the doores were shut, and stood in the middes, and sayde, Peace be vnto you. And after that he sayde to Thomas, Bring thy finger hyther, & see my hands, and reache hyther thy hande, and thrust it into my side, and be not faythlesse, but beleuyng. Thomas answered, and sayde vnto hym, My Lorde and my God. Iesus sayde vnto hym, Thomas, because thou hast seene me, thou hast beleued: Blessed are they that haue not seene, and yet haue beleued. And many other signes truly did Iesus in the presence of his disciples, whiche are not wrytten in this booke. These are wrytten that ye myght beleue that Iesus Christe is the sonne of God, and that (in beleuing) ye myght haue lyfe through his name.

The Conuerfion of Saint Paule.

The Collect.

God which hast taught all the worlde through the preaching of thy blessed apostle saint Paul, graunt we beseeche thee that we whiche haue his wonderful conuerfion in remembraunce, maye

R

I folowe

Conuerſion of Saynt Paul.

ſolowe and fulfill thy holy doctrine that he taught,
through Jeſus Chriſte our Lorde.

The Epistle.

Actes.6.



AND Saul yet breathing out threat-
nynges and slaughter agaynst the
disciples of the Lorde, went vnto the
hye Priest, and desyred of hym letters
to carrie to Damasco to the Syna-
gogues, that yf he founde any of this
way (were they men or women) he myght bryng
them bounde to Hierusalem. And when he iourney-
ed, it fortuneth that as he was come nigh to Damas-
co, sodaynely there shyned rounde about him a light
from heauen, and he fell to the earth, and hearde a
voyce saying to him, Saul, Saul, why persecutest
thou me? And he sayde, what art thou Lorde? And
the Lorde sayde, I am Jeſus whom thou persecu-
test. It is harde for thee to kicke agaynst the pricke.
And he both tremblyng and astonyed, sayde, Lorde,
what wilt thou haue me to do? And the Lorde sayd
vnto hym, Arise and go into the citie, and it shalbe
told thee what thou must do. The men which iour-
neyed with him, stode amased, hearing a voyce, but
seeing no man. And Saul arose from the earth, and
when he opened his eyes, he sawe no man. But they
led him by the hand, and brought him into Damas-
co. And he was three dayes without syght, and nei-
ther dyd eate nor drinke. And there was a certayne
disciple at Damasco, named Ananias, and to hym
sayde the Lorde in a vision, Ananias. And he sayde,
Beholde, I am here Lorde. And the Lorde said vnto
hym, Arise and go into the streete (whiche is called
Straight)

Conuerſion of Saynt Paul.

Straight) and ſeeke in the houſe of Judas, after one called Saul of Charſus. ſo: behold he prayeth, and hath ſeene in a viſion a man named Ananias, coming in to hym, and putting his handes on hym, that he myght receaue his ſyght. Then Ananias answered, Lorde I haue hearde by many of this man, howe much euyl he hath done to thy ſaintes at Hieruſalem, and here he hath auctoritie of the hye prieſtes to binde all that call on thy name. The Lorde ſayd vnto him, Go thy way, ſo: he is a choſen beſſell vnto me, to beare my name before the Gentiles, and Kynges, and the chyldren of Iſrael. ſo: I wyll ſhewe hym howe great thinges he muſt ſuffer ſo: my names ſake. And Ananias went his way, and entred into the houſe, and put his handes on hym, and ſayde, Brother Saul, the Lorde that appeared vnto thee in the way as thou cameſt, hath ſent me, that thou mighteſt receaue thy ſight, and be filled with the holy ghoſt. And immediatly there fel from his eyes as it had ben ſcales, and he receaued ſyght, and aroſe, and was baptized, and receaued meate, and was comforted. Then was Saul a certayne dayes with the diſciples that were at Damasco, and ſtraightway he preached Chriſte in the Synagogues, howe that he was the ſonne of GOD. But all that hearde hym were amaſed, and ſayde, Is not this he that ſpoyled them whiche called on this name in Hieruſalem, & came hyther ſo: that intent, that he myght byrnyng them bounde vnto the hye prieſtes? But Saul encreaſed the more in ſtrength, and confounded the Jewes whiche dwelt at Damasco, affirming that this was verye Chriſte.

Conuersion of Saynt Paul.

Mat. 19.



Peter answered and sayde vnto Iesus, Behold, we haue forsaken all, and folowed thee, what shall we haue therefore? Iesus sayde vnto them, verily I say vnto you, that when the sonne of man shall sit in the seate of his maiestie, ye that haue folowed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my names sake, shall receaue an hundredfold, and shall inherite euerlastyng lyfe. But many that are fyrst shalbe last, and the last shalbe fyrst.

The Purification of Saint Marie the Virgin.

The Collect.

Almighty and euerlastyng GOD, we humbly beseeche thy maiestie, that as thy only begotten sonne was this day presented in the temple, in substance of our fleshe: so graunt that we may be presented vnto thee with pure and cleare myndes: by Iesus Chryste our Lorde.

The Epistle.

The same that is appoynted for the Sunday.

The Gospel.

Luke. 2.



When the time of their purification (after the lawe of Moyses) was come, they brought him to Hierusalem to present him to the lord, as it is written in the lawe of the Lorde: Every manchild that fyfte openeth the matrix,

Saint Matthias day.

matrix, shalbe called holy to the Lorde, and to offer (as it is sayde in the lawe of the Lorde) a payre of Turtle doves, or two young Pigeons. And behold, there was a man in Hierusalem, whose name was Simeon. And the same man was iuste and godlye, and loked for the consolation of Israel, and the holy ghost was in hym. And an auncle had he receaved of the holy ghost, that he shoulde not see death, except he fyrst sawe the Lorde Christe. And he came by inspiration into the Temple.

Saint Matthias day.

The Collect.

Almightie God, whiche in the place of the traitour Judas dyddest choose thy faythful servant Matthias, to be of the number of thy twelue apostles: graunt that thy Churche being alway preserved from false apostles, may be ordered and guided by faythfull and true pastors, through Jesus Christe our Lorde.

The Epistle.



In those dayes, Peter stode by in the middes of the disciples, and sayd, The number of names that were together, were about an hundred and twentie. Ye men and brethren, this scripture must needes haue ben fulfilled, which the holy ghost through the mouth of Dauid, spake befoze of Judas, whiche was guyde to them that tooke Jesus. For he was numbred with vs, and had obtayned felowshyp in this ministrati-
on. And the same hath nowe possessed a plat of ground with the rewarde of iniquitie, and when he was hanged, burst a sunder in the middes, and all his bowels gushed out. And it was known vnto
all

Actes. i.

Saint Matthias day.

all the inhabitants of Hierusalem, insomuch that the same feelde is called in their mother tongue, Acheldema, that is to say, the bloody feelde. For it is written in the booke of psalmes, His habitatio be voyd, and no man be dwelling therein, and his bishoprike let another take. Wherefore of these men which haue companied with vs (all the tyme that the Lord Jesus had all his conuersation among vs, beginning at the baptisme of John, vnto the same day that he was taken by from vs) must one be ordayned to be a witnesse with vs of his resurrection. And they appointed two: Ioseph whiche is called Barsabas, (whose surname was Iustus) and Matthias. And when they prayed, they sayde, Thou Lorde whiche knowest the heartes of all men, shewe whether of these two thou hast chosen, that he maye take the roome of this ministration and apostleshyp, from which Judas by transgression fell, that he myght go to his owne place. And they gaue forth theyr lottes, and the lot fell on Matthias, and he was counted with the eleuen apostles.

The Gospel.

Matt. ii.



In that tyme Jesus answered, and sayd, I thanke thee (O father) Lord of heauen & earth, because thou hast hid these thynges from the wyse and prudent, and hast shewed them vnto babes, verelye father, euen so was it thy good pleasure. All thinges are geuen vnto me of my father, and no man knoweth the sonne but the father, neither knoweth any man the father, saue the sonne, and he to whomsoever the sonne wyll open him. Come vnto me all ye that labour and are laden, & I wil ease you. Take my yoke
vpon

The Annuntiation of Marie,

hpon you, and learne of me, for I am meeke & lowlye
in heart, and ye shall finde rest vnto your soules: for
my yoke is easie, and my burden is lyght.

The Annuntiation of the Virgin Marie.

The Collect.

WE beseeche thee Lorde, powre thy grace into
our hearts, that as we haue knowen Christ
thy sonnes incarnation by the message of
an angell: so by his crosse and passion, we maye be
brought vnto the glorie of his resurrection, through
the same Christ our Lorde.

The Epistle.



GOD spake once agayne vnto Ahaz, Esa. 7.
saying, Require a token of the Lord
thy God, whether it be towarde the
depth beneath, or toward the height
aboue. Then sayde Ahaz, I wyll re-
quire none, neither wyl I tempt the
Lorde. And he sayde, Hearken to, ye of the house
of Dauid. Is it not enough for you that ye be gree-
uous vnto men, but ye must greene my GOD also?
And therefore the Lorde shall geue you a token: Be-
holde, a virgin shall conceaue and beare a sonne, and
thou his mother shalt call his name Emmanuel.
Butter and hony shall he eate, that he may knowe
to refuse the euill, and choose the good.

The Gospel.



AND in the sixth moneth þe angell Ga- Luke. 1.
briel was sent fro God, vnto a citie of
Galilee, named Nazareth, to a virgin
spoused to a man whose name was
Ioseph, of þe house of Dauid, & the vir-
gins name was Marie. And þe angell
went

The Annuntiation of Marie.

went in vnto her, and sayde, Hail full of grace, the
Lorde is with thee, blessed art thou among women.
When she saue hym, she was abashed at his saying,
a cast in her minde what maner of salutation that
should be. And the angell sayde vnto her, Feare not
Marie, for thou hast founde grace with GOD. Be-
holde, thou shalt conceaue in thy wombe, and beare
a sonne, and shalt call his name Iesus: He shalbe
great, and shalbe called the sonne of the highest. And
the Lorde God shall geue vnto hym the seate of his
father Dauid, and he shall raigne ouer the house of
Jacob for euer, and of his kyngdome there shalbe no
ende. Then sayde Marie to the angell, Howe shall
this be, seeing I knowe not a man? And the angell
answered, and sayde vnto her, The holy ghost shal
come vpon thee, & the power of the highest shal ouer-
shadowe thee. Therefore also that holy thing which
shalbe borne, shalbe called the sonne of God. And be-
holde, thy cosin Elizabeth, she hath also conceaued
a sonne in her age, and this is the sixth moneth
which was called barren: for with God nothyng
shalbe impossible. And Marie sayde, Beholde the
handmayde of the Lorde, be it vnto me accordyng
to thy worde. And the angel departed from her.

Saynt Markes day.

The Collect.

Almyghtie God, which hast instructed thy holy
Churche with the heauenly doctrine of thy E-
uangelist saint Marke, geue vs grace that we
be not lyke chyl dren, caried away with euery blaste
of bayne doctrine, but firmelye to be established in
the

Saint Markes day.

the trueth of thy holy Gospel, through Iesus Christ
our Lorde.

The Epistle.



Unto euery one of vs is geuen grace,
accordyng to the measure of the gyft Ephes. 4
of Christe. Wherfore he sayth, when
he went by on hye, he ledde captiui-
tie captiue, and gaue gyftes vnto
men. That he ascended, what mea-
neth it, but that he also descended fyrst into the low-
est partes of the earth? He that descended, is euen
the same also that ascended by aboue all heauens, to
fulfill all thinges. And the very same made some A-
postles, some Prophetes, some Euangelistes, some
Shepherdes and teachers, to the edifyng of the
saintes, to the worke and administration, euen to
the edifyng of the bodye of Christe, tyll we all come
to the vnitie of the fayth, and knowledge of the
sonne of GOD, vnto a perfect man, vnto the mea-
sure of the full perfect age of Christ: That we hence-
foorth shoulde be no more chyldren, waueryng and
carped about with euery wynde of doctrine, by the
wyllynesse of men, through craftynesse, whereby
they lay a wayte for vs to deceaue vs. But let vs fo-
lowe the trueth in loue, and in all thinges growe in
hym whiche is the head, euen Christe, in whom
ys all the body coupled and knit together through-
out euery ioynt, wherewith one ministreth to ano-
ther (accordyng to the operation, as euery part hath
his measure) he encrease the body, vnto the edifi-
yng of it selfe through loue.

The

Saint Markes day.

The Gospel.

Iohn. 15.



I am the true vyne, and my father is an husbnde man. Euery braunche that beareth not fruite in me, he will take away: And euery braunch that beareth fruite, wyll he purge, that it may bring forth more fruite. Nowe are ye cleane through the wordes whiche I haue spoken vnto you. Bide in me, and I in you. As the braunch can not beare fruite of it selfe, except it bide in the vyne: no more can ye, except ye abyde in me. I am the vyne, ye are the braunches. He that abydeth in me, and I in him, the same byngeth forth much fruite. For without me can ye do nothyng. If a man hyde not in me, he is cast forth as a braunche, and is withered, and men gather them, and cast them into the fyre, and they burne. If ye abide in me, and my wordes abyde in you, aske what ye wyll, and it shal be done for you. Herein is my father glorified, that ye beare muche fruite, and become my disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye keepe my commaundementes, ye shall byde in my loue, euen as I haue kept my fathers commaundementes, and abyde in his loue. These thinges haue I spoken vnto you, that my ioy myght remayne in you, and that your ioy myght be full.

Saint Philip and Iames.

The Collect.

A Almighty God, whoni truely to know is euers
lastyng lyfe: graunt vs perfectly to knowe thy
sonne

Saint Philip and Iames.

sonne Iesus Christe to be the way, the trueth, and the lyfe, as thou hast taught saint Philip and other the apostles, through Iesus Christe our Lorde.

The Epistle.



Iames the seruaunt of God, and of Iames, the Lord Iesus Christ, sendeth greeting to the twelue tribes whiche are scattered abroade. My brethren, count it for an exceeding ioy, when ye fall into diuers temptations, knowing this, that the trying of your fayth geneth patience: and let patience haue her perfecte worke, that ye maye be perfect and sounde, lacking nothing. If any of you lacke wysdome, let him aske of him that geueth it, euen God, whiche geueth to all men indifferently, and casteth no man in the teethe, and it shalbe geuen hym. But let hym aske in fayth, and wauer not. For he that doubteth, is lyke a waue of the sea, whiche is tosse of the wyndes, and caried with violence. Neyther let that man thinke that he shall receaue any thyng of the Lorde. A waueryng mynded man is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Agayne, let hym that is riche, reioyce when he is made lowe. For euen as the floure of the grasse shall he passe away. For as the Sunne ryseth with heate, and the grasse wythereth, and his floure falleth away, and the beautie of the fassion of it perisbeth: euen so shal the riche man perishe in his wayes. Happye is the man that endureth temptation: for when he is tryed, he shall receaue the crowne of lyfe, whiche the Lorde hath promised to them that loue him.

The

Saint Philip and Iames.

The Gospell.

Iohn. i4



And Iesus sayde vnto his disciples,
Let not your heartes be troubled.
Ye beleue in God, beleue also in me.
In my fathers house are many man-
sions. If it were not so, I woulde
haue tolde you. I go to prepare a
place for you: and yf I go to pre-
pare a place for you, I wil come agayne and receaue
you, euen vnto my selfe, that where I am, there may
ye be also. And whither I go you knowe, and the
way ye knowe. Thomas sayth vnto hym, Lord, we
knowe not whither thou goest, and howe is it pos-
sible for vs to knowe the way? Iesus sayth vnto
hym, I am the way, the trueth, and the lyfe.
No man cometh to the father but by me. If ye
had knowen me, ye had knowen my father also.
And now ye knowe hym, and haue seene hym.
Philip sayeth vnto hym, Lorde, shewe vs the fa-
ther, and it suffiseth vs. Iesus sayth vnto hym,
Haue I ben so long tyme with you, and yet haste
thou not knowen me? Philip, he that hath seene
me, hath seene my father. And howe sayest thou
then, Shewe vs the father? Beleuest not thou that
I am in the father, and the father in me? The
wordes that I speake vnto you, I speake not of my
selfe: but the father that dwelleth in me, is he that
doeth the workes. Beleue me that I am in the
father, and the father in me: or els beleue me
for the workes sake. Verily verily I say vnto you,
he that beleueth on me, the workes that I do, the
same shall he do also. And greater workes then
these shall he do, because I go vnto my father.
And

Saynt Barnabe Apostle.

And whatsoeuer ye aske in my name, that will I do, that the father may be glorified by the sonne. If ye shall aske any thing in my name, I will do it.

Saint Barnabe Apostle,
The Collect.

Lorde almyghtie, whiche hast endued thy holye Apostle Barnabas with singuler gyses of the holy ghozt: let vs not be destitute of thy manyfolde gyses, nor yet of grace, to vse them alway to thy honour and gloze, through Iesus Christe our Lorde.

The Epistle.

Thinges of these things came vnto the eares of the congregation whiche was in Hierusalem. And they sent forth Barnabas, that he should go vnto Antioch. whiche when he came, & had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For he was a good man, & ful of the holy ghozt, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Charlus to seeke Saul: and when he had found hym, he brought him vnto Antioche. And it chaunced that a whole yeare they had their conuersation with the congregation there, and taught much people, insomuch that the disciples of Antioche were the fyrste that were called Christian. In those daies came prophetes from the cite of Hierusalem vnto Antioche: and there stode vp one of them named Agabus, and signified by the spirite, that there shoulde be great dearth throughout all the worlde, which came to passe

Acte.ii.

Saynt Barnabe Apostle.

passed in the Emperour Claudius dayes. Then the disciples, every man accordyng to his habilitie purposed to sende succour vnto the brethren whiche dwelt in Iurie, which thing they also dyd, and sent it to the Elders by the handes of Barnabas and Saul.

The Gospel.

Iohn. 15.



Ihis is my commaundement, that ye loue together, as I haue loued you. Greater loue hath no man then this, that a man bestowe his lyfe for his frendes. Ye are my frendes yf ye do whatsoeuer I commaunde you. Hencefoorth cal I not you seruaunts, for the seruaunt knoweth not what his Lorde doth: But you haue I called frendes: for all thinges that I haue heard of my father, haue I opened to you. Ye haue not chosen me, but I haue chosen you, and ordayned you to go and bryng forth fruite, and that your fruite shoulde remayne, that whatsoeuer ye aske of the father in my name, he may geue it you.

Saint Iohn Baptist.

The Collect.

Almighty God, by whose prouidence thy seruauant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy sonne our Saviour, by preachyng of penauunce: make vs so to folowe his doctrine and holy lyfe, that we maye truly repent, accordyng to his preaching, and after his example constantly speake the trueth, boldelye rebuke

Saynt Iohn Baptist.

rebuke vice, and patientlye suffer for the trinities sake, through Iesus Christe our Lorde.

The Epistle.



Of good cheare my people, O ye prophetes, comfort my people, sayth Esai. 40.
your God, comfort Hierusalem at the heart, and tell her that her tra-
uayle is at an ende, that her offence
is pardoned, that she hath receaued

of the Lordes hande sufficient correction for all her sinnes. A voyce cryed in wyldernesse, Prepare the way of the Lorde in the wyldernesse, make strayght the path of our God in the desart. Let all valleyes be exalted, and euery mountayne and hyll be layde lowe. What so is crooked, let it be made strayght, and let the rough be made playne felde. For the glorie of the Lorde shall appeare, and all fleshe shall at once see it. For why, the mouth of the Lord hath spoken it. The same voyce spake, Nowe crye. And the prophete answered, What shall I crye? That all fleshe is grasse, and that all the goodnesse therof, is as the flowre of the felde. The grasse is wythered, the flowre falleth away. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuerthelesse, whether the grasse wyther, or that the flowre fade away, yet the worde of our God endureth for euer. So bp vnto the hye hyll (O Sion) thou that bryngeest good tydinges, lyfte bp thy voyce with power, O thou preacher Hierusalem, lyft it bp without feare, and saye vnto the cities of Iuda, Beholde your God, beholde the Lorde GOD shall come with power, and beare rule with his arme. Beholde, he bryngeth his treasure with hym,

Saynt Iohn Baptist.

hym, and his workes go before hym. He shall feede his flocke lyke an heardeman. He shall gather the Lammes together with his arme, and cary them in his bosome, and shall kyndely entreate those that beare young.

The Gospell.

Luke. i.



Lizabethes tyme came, that she should be deliuered, and she brought forth a sonne. And her neighbours and her cosins heard howe the Lorde had shewed great mercie vpon her, & reioyled with her. And it fortuned, that in the eyght day they came to circumcise the chylde, and called his name Zacharie, after the name of his father. And his mother aunswered and sayde, Not so, but his name shalbe called Iohn. And they sayde vnto her, There is none of thy kinred y is named with this name. And they made signes to his father, howe he would haue hym called? And he asked for wytyng tables, and wrote, saying, His name is Iohn. And they marueyled all. And his mouth was opened immediatly, and his tongue also, and he spake, and praysed GOD. And feare came on all them that dwelt nye vnto him. And all these saynges was noysed abroad throughout all the hye countrey of Iurie. And they that hearde them, layde them vp in their heartes, saying, What maner of chylde shall this be? And the hande of the Lorde was with him. And his father Zacharias was fylled with the holpe ghost, and propheted, saying,
Praysed

Saint Iohn Baptist.

Prayſed be the Lorde God of Iſrael, for he hath viſited and redeemed his people. And hath rayſed vp an horne of ſaluation vnto vs, in the houſe of his ſeruaunt Dauid, euen as he promiſed by the mouth of his holy prophetes, whiche were ſence the worlde began. That we ſhould be ſaued from our enemies, and from the hande of all that hate vs. That he woulde deale mercifully with our fathers, and remember his holpe couenaunt: that he woulde perfourme the othe whiche he ſware to our father Abraham for to geue vs: That we beyng delyuered out of the handes of our enemies, myght ſerue hym without feare all the dayes of our lyfe, in ſuche holynesse and ryghteouſnelle, as are acceptable for hym. And thou chylde ſhalt be called the prophete of the hygheſt, for thou ſhalt go before the face of the Lorde to prepare his wayes. To geue knowledge of ſaluation vnto his people, for y remiſſion of ſinnes. Through the tender mercie of our GOD, whereby the day ſpryng from an hygh hath viſited vs. To geue lyght to them that ſate in darknelle, and in the ſhadowe of death, and to guyde our feete into the way of peace. And the chylde grewe, and waxed ſtrong in ſpिरite, and was in wyldernelle tyll the day came when he ſhoulde ſhewe hym ſelfe vnto the Iſraelites.

Saint Peters day.

The Colleſt.

A Lmighty GOD, whiche by thy ſonne Ieſus Chriſte haſte geuen to thy apoſtle ſaint Peter, many excellent gyftes, and commaunded hym earneſtly to feede thy flocke: make we beſeche thee all Biſhops and Paſtours diligently to preach thy holy worde, and thy people obediently to folowe the
Di same,

Saint Peters day.

same, that they may receaue the crowne of euerla-
sting glory: through Iesus Christ our Lorde.

The Epistle.

Acte, 12



At the same tyme Herode the kyng stretched forth his handes to bere certayne of the congregation. And he killed James the brother of John with the sword. And because he saw it pleased the Jewes, he proceeded further, and tooke Peter also. Then were the dayes of sweete breade. And when he had caught hym, he put hym in prysen also, and deliuered hym to foure quaternions of souldiers to be kept, intendyng after Easter to bryng hym forth to the people. And Peter was kept in prysen, but prayer was made without ceassyng of the congrega- tion vnto God for hym. And when Herode woulde haue brought hym out vnto the people, the same nyght slept Peter betweene two souldiers, bounde with two chaynes, and the keepers before the doore kepte the prysen. And beholde, the angell of the Lorde was there present, and a lyght shyned in the habitation. And he smote Peter on the syde, and styred hym vp, saying, Aryse vp quickly. And his chaynes fell from his handes. And the angell sayde vnto hym, Gyrde thy selfe, and bynde on thy sandals: and he so dyd. And he sayth vnto hym, Caste thy garment about thee, and folowe me. And he came out, and folowed hym, and wylte not that it was trueth whiche was done by the angell, but thought he had seene a vision. When they were past the fyrste and seconde watche, they came vnto the yron gate whiche leadeth to the citie, whiche opened to them by his owne accord. And they went out, and passed

Saint Peters day.

passed through one streete, and forthwith the angel departed from hym. And when Peter was come to hym selfe, he sayde, Nowe I knowe of a suertie, that the Lorde hath sent his angel, and hath deliuered me out of the hande of Herode, and from all the waytyng of the people of the Jewes.

The Gospel.



When Jesus came into the coastes of the city which is called Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the sonne of man am? They sayde, Some say that thou art John Baptist, some Elias, some Jeremias, or one of the prophetes. He saith vnto them, But whom say ye that I am? Simon Peter answered, & sayde, Thou art Christ the son of the liuing God. And Jesus answered and saide vnto him, Happy art thou Simon the sonne of Jonas: for fleshe & blood hath not opened that vnto thee, but my father whiche is in heauen. And I say vnto thee, that thou art Peter, and vppon this rocke wyll I buylde my congregation, and the gates of hell shall not preuaile agaynst it: And I wyll geue vnto thee the keyes of the kyngdome of heauen. And whatsoever thou byndest in earth, shalbe bounde in heauen, and whatsoever thou loosest in earth, shalbe loosed in heauen. Mar. 16.

Saint Iames Apostle.

The Collect.

G Raunt, O mercifull God, that as thy holye apostle Saint Iames, leauing his father and all that he had, without delay was obedient
Di vnto

Saint Iames Apostle.

vnto the calling of thy sonne Iesus Christe, and followed hym: So we, forsakynge all worldly and carnall affections, may be euermore redye to folowe thy commaundementes, through Iesus Christ our Lorde.

The Epistle.

Actes. ii



In those dayes came prophetes from the cite of Hierusalem vnto Antioche: and there stode by one of them named Agabus, and signified by the spirite, that there shoulde be great dearth throughout all the worlde, which came to passe in the Emperour Claudius daies. Then the disciples, every man accordyng to his habilitie, purposed to sende succour vnto the brethren whiche dwelt in Iurie: whiche thyng they also dyd, and sent it to the Elders by the hands of Barnabas and Saul. At the same tyme Herode the kyng stretched forth his handes to bere certayne of the congregation: & he kylled Iames the brother of Iohn with the sworde. And because he sawe it pleased the Jewes, he proceeded further, and toke Peter also.

The Gospel.

Mat. 20.



Then came to him the mother of Zebedees chyldren, with her sonnes, worshippynge him, & desyring a certayne thing of him. And he sayd vnto her, What wilt thou? She sayde vnto hym, Graunt that these my two sonnes maye sitte, the one on thy ryght hande, and the other on thy lefte, in thy kyngdome. But Iesus answered, and sayde, Ye wote not what ye aske. Are ye able to drynke of the cuppe

Saint Iames Apostle.

cuppe that I shall drynke of, and to be baptised with the baptism that I am baptised with? They sayde vnto hym, We are. He sayde vnto them, Ye shall drynke in deede of my cup, and be baptised with the baptism that I am baptised with: but to sitte on my ryght hand and on my left, is not mine to geue, but it shal chaunce vnto them that it is prepared for of my father. And when the tenne hearde this, they disdained at the two brethre. But Iesus called them vnto hym, and sayde, Ye knowe that the princes of the nations haue dominion ouer them, & they that are great men exercise auctoritie vpon them. It shal not be so among you. But whosoever wyll be great among you, let hym be your minister: and whosoever wyll be cheefe among you, let hym be your seruaunt. Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue his lyfe a redemption for many.

Saint Bartholomewe Apostle.

The Collect.

O Almighty and euerlasting God, whiche haste geuen grace to thy apostle Bartholomewe, truly to beleue, and to preache thy worde: graunt we beseeche thee vnto thy Church, both to loue that he beleued, and to preache that he taught: through Christe our Lorde.

The Epistle.



In the handes of the apostles were Actes, 5.
many signes and wonders shewed
among the people. And they were
altogether with one accorde in Sa-
lomons porche. And of other durste
no man ioyne hym selfe to them: ne-

Saint Bartholomewe.

uerthelesse the people magnified them. The number of them that belened in the Lorde both of men and women grewe more and more: in so much that they brought the sicke into the streetes, and layde them on beddes and couches, that at the leaste way the shadowe of Peter when he came by, myght shadowe some of them. There came also a multitude out of the cities rounde about, vnto Hierusalem, bryngyng sicke folkes, and them whiche were vexed with vncleane spirites: And they were healed euery one.

The Gospel.

Luke. 22



And there was a stryfe among them, whiche of them shoulde seeme to be the greatest. And he sayd vnto them, The kinges of nations raygne ouer them, and they that haue aucthoritie vpon them, are called gracious Lordes: But ye shall not so be. But he that is greatest among you, shalbe as the younger, and he that is cheefe, shalbe as he that doth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministrereth. Ye are they whiche haue bydden with me in my temptations: And I appoynt vnto you a kyngdome, as my father hath appoynted vnto me, that ye mayeate and drynke at my table in my kyngdome, and sit on seates iudgyng the twelue tribes of Israel.

The

Saint Matthewe.

The Collect.

Almightie GOD, whiche by thy blessed sonne dyddest call Matthewe from the receypte of custome, to be an Apostle and Euangeliste: Graunt vs grace to forsake all couetous desyres, and inordinate loue of rycheesse, and to folowe thy sayde sonne Iesus Christe, who lyueth and raygneth. &c.

The Epistle.



Syng that we haue suche an office, 2. Cor. 4
euen as God hath had mercy on vs,
we go not out of kynd, but haue cast
from vs the clokes of vnhonestie,
and walke not in craftinesse, nei-
ther handle we the word of God de-
ceitfully, but open the trueth, and
reporte our selues to euerye mans conscience in
the syght of GOD. If our Gospell be yet hyd, it is
hyd among them that are lolte, in whom the GOD
of this worlde haue blynded the myndes of them
whiche beleue not, lest the lyght of the Gospell of
the glozve of Christe (whiche is the iniage of God)
shoulde shyne vnto them. For we preache not our
selues, but Christe Iesus to be the Lorde, and our
selues your seruauntes, for Iesus sake. For it is
God that commaundeth the lyght to shyne out of
darknesse, which hath shyned in our hartes, for to
geue the lyght of the knowledg of the glozve of God,
in the face of Iesus Christ.

The Gospel.



And as Iesus passed forth from thence, Mar. 9.
he sawe a man (named Matthew) syt-
ting at the receypte of custome, and he
said vnto him, folow me. And he arose,
& folowed hym. And it came to passe, as

Saint Michael,

Jesus sate at meate in his house, behold, many Publicans also and sinners that came, sate downe with Jesus and his disciples. And when the Pharisees sawe it, they sayde vnto his disciples, why eateth your maister with Publicans and sinners? But when Jesus hearde that, he sayde vnto them, They that be strong, nede not the Phisition, but they that are sicke. Go ye rather and learne what that meaneth: I wyll haue mercie, and not sacrifice: for I am not come to call the ryghteous, but sinners to repentaunce.

Saint Michael and all Angels.

The Collect.

Euerlastyng God, which hast ordeyned and constituted the seruices of all angelles and men in a wonderfull order: mercifully graunt, that they whiche alway do thee seruice in heauen, maye by thy appointment succour and defend vs in earth, through Jesus Christ our Lorde. &c.

The Epistle.

Apoc, 12



Here was a greate battayle in heauen. Michael & his angels fought with the Dragon, and the Dragon fought with his angels, and preuailed not, neyther was theyr place founde anye more in heauen. And the great Dragon, that olde Serpent, called the Deuil and Satanas, was cast out, whiche deceaueth all the worlde: and he was caste into the earth, & his angels were cast out also with him. And I hearde a loude voyce, saying, In heauen is nowe made saluation, & strength, & the kingdome of our God, & the power of his Christe: For the accuser

Saint Michael and all angels.

ser of our brethren is caste downe, whiche accused them before God day and night. And they overcame hym by the blood of the lamme, and by the worde of their testimonie, and they loued not their lyues vnto the death. Therefore reioyce heauens, and ye that dwel in them. vnto the inhabitants of the earth, and of the sea: for the deuil is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short tyme.

The Gospel.



At the same tyme came the disciples Mat. 23.
vnto Iesus, saying, who is þ greatest in the kingdome of heauen? Iesus called a childe vnto him, and set him in the myddest of them, & sayd,
Wherlyfe I saye vnto you, except ye turne & become as children, ye shall

not enter into the kingdome of heauen. Whosoever therefore humbleth hym, as this chylde, that same is the greatest in the kyngdome of heauen. And whosoever receaueth suche a chylde in my name, receaueth me. But who so doth offende one of these lytle ones whiche beleue in me, it were better for him that a mylstone were hanged about his necke, and that he were drowned in the deapth of the sea. woe vnto the world because of offences. Necessary it is that offences come: but woe vnto the man by whom the offence commeth. Wherefore yf thy hand or thy foote hynder thee, cut it of, and caste it from thee: It is better for thee to enter into lyfe halt or maimed, rather then thou shouldest (hauyng two handes or two feete) be caste into everlastyng fyre. And yf thyne eye offende thee, plucke it out, and

Saint Luke Euangelist,

and cast it from thee: It is better for thee to enter into lyfe with one eye, rather then (hauyng two eyes) to be cast into hell fyre. Take heede that ye despyse not one of these litle ones: for I say vnto you, that in heauen their angels do alwayes beholde the face of my father which is in heauen.

Saint Luke Euangelist, The Collect.

Almightie God, whiche calledst Luke the Physician, whose prayse is in the Gospell, to be a Physician of the soule: it may please thee by the holssome medicines of his holy doctrine, to heale all the diseases of our soules, through thy sonne Iesu Christ our Lorde.

The Epistle.

2. Tim. 4



Vnto the thou in all thinges, suffer afflictions, do the worke throughe of an Euangelist, fulfyll thyne office vnto the vttermost, be sober, for I am nowe redye to be offered, and the tyme of my departyng is at hande. I haue fought a good fyght, I haue fulfylled my course, I haue kept the fayth, from henceforth there is layde vp for me a crowne of ryghteousnes, which the Lorde (that is a ryghteous iudge) shall geue me at that day, not to me only, but to all them that loue his commyng. Do thy diligence, that thou mayst come shortly vnto me: for Demas hath forsakē me, and loueth this present worlde, and is departed vnto Thessalonica, Crescens is gone to Galacia, Titus vnto Dalmacia, onely Lucas is with me. Take Marke and bryng him with thee, for he is profitable vnto me for the ministratiō. And Tychicus haue I sent

Saint Luke Euangelist.

sent to Ephesus. The cloke that I leste at Troada with Carpus, when thou comest bring with thee, and the bookes, but speciall ye the parcement. Alexander the Coppersmith did me muche euill, the Lord rewarde hym accordyng to his deedes, of whom be thou ware also: For he hath greatly withstande our wordes.

The Gospel.



He Lorde appoynted other seuentie (and two) also, & sent them two and two before hym into euery citie and place whither he hym selfe woulde come. Therefore he sayd vnto them, The haruest is great, but the labourers are fewe. Pray ye therefore the Lorde of the haruest, to sende forth labourers into the haruest. Go your wayes, beholde, I sende you forth as Lammes among Wolues. Beare no wallet, neither scrip, nor shoes, and salute no man by the waye. Into whatsoeuer house ye enter, firste saye, Peace be to this house. And yf the sonne of peace be there, your peace shall rest vpon hym, if not, it shall returne to you agayne. And in the same house tarry still, eatyng and drynkyng such as they geue. For the labourer is worthy of his rewarde. Luke. 12

Simon and Iude Apostles.

The Collect.

Almyghtie God: whiche haste buylded thy congregation vppon the foundation of the Apostles and prophetes, Jesu Christe hym selfe being

Simon and Iude Apostles.

ying the head corner stone : Graunt vs so to be ioyned together in vnitie of spirite by theyr doctrine, that we may be made an holy temple, acceptable to thee, through Iesus Christ our Lorde.

The Epistle.

Iude, i.



Iudas the seruaunt of Iesus Christ, the brother of James, to them whiche are called and sanctified in God the father, and preserved in Iesu Christe: Mercie vnto you, and peace and loue be multiplied. Beloued, when I gaue all diligence to wyte vnto you of the common saluation, it was needefull for me to wyte vnto you, to exhort you that ye shoulde continually labour in the fayth, which was once geuen vnto the saintes. For there are certayne vngodly men craftily crept in, of whiche it was wrytten afore tyme vnto such iudgement: They turne the grace of our god vnto wantōnes, & denie God (which is the only Lorde) and our Lorde Iesu Christe. My mynde is therefore to put you in remembraunce, forasmuch as ye once knowe this, how that the Lorde (after that he had deliuered the people out of Egypt) destroyed them whiche after beleued not. The angels also whiche kept not their fyrst state, but left their owne habitation, he hath reserued in euerlastyng chaynes vnder darknesse, vnto the iudgement of the great day, euen as Sodom and Gomor, and the cities about them, which in lyke maner defiled them selues with fornication, and folowed straunge fleshe, are set forth for an example, & suffer the payne of eternal fyre. Likewise these beyng deceaued by dreames, desyle the fleshe,

Simon and Iude Apostles,

fleshe, despyse rulers, and speake euill of them that are in auctoritie.

The Gospell,



Ihis commaunde I you, that ye loue Iohn. 15.
together. If the worlde hate you, ye
knowe it hated me befoze it hated
you. If ye were of the world, & world
woulde loue his owne, howbeit be-
cause ye are not of the worlde, but I
haue chosen you out of the worlde,
therfore the world hateth you. Remember the word
that I sayde vnto you, The seruaunt is not greater
then the Lord. If they haue persecuted me, they wil
also persecute you. If they haue kept my saying, they
wil kepe yours also. But al these thinges wil they do
vnto you for my names sake, because they haue not
known hym that sent me. If I had not come and
spoken vnto them, they shoulde haue had not sinne:
but now we haue they nothyng to cloke theyr sinne
withall. He that hateth me, hateth my father also.
If I had not done among them the workes whiche
none other man did, they shoulde haue had no sinne.
But now we haue they both seene, and hated, not only
me, but also my father. But this happeneth, that
the saying myght be fulfilled that is written in
theyr lawe, They hated me without a cause. But
when the comforter is come, whom I wyll sende
vnto you from the father, euen the spirite of trueth,
(whiche proceedeth of the father) he shall testifie of
me. And ye shall beare witnesse also, because ye haue
ben with me from the beginning.

The

All saintes.

The Collect.

Almightie God, whiche haste knit together thy elect in one Communion and felowshyp, in the mysticall bodye of thy sonne Christ our Lorde: Graunt vs grace so to folowe thy holy saintes, in all vertuous and godlye lyuynge, that we may come to those inspeakeable ioyes whiche thou hast prepared for them that vnsaynedly loue thee, through Iesus Christe our Lorde.

The Epistle.

Apoc, 7



Beholde, I John sawe another angel ascende from the rysyng of the Sunne, whiche had the seale of the lyuynge GOD: and he cryed with a loude voyce to the foure angelles (to whom power was geuen to hurte the earth and the sea) saying, Hurte not the earth, neyther the sea, neyther the trees, tyll we haue sealed the seruauntes of our GOD in theyr foreheades. And I heard the number of them whiche were sealed. And there were sealed an hundred and fourtie and foure thousande, of all the tribes of the chyldren of Israel.

Of the tribe of Iuda were sealed. xii. M.

Of the tribe of Ruben were sealed. xii. M.

Of the tribe of Gad were sealed. xii. M.

Of the tribe of Aser were sealed. xii. M.

Of the tribe of Neptalim were sealed. xii. M.

Of the tribe of Manasses were sealed. xii. M.

Of the tribe of Simeon were sealed. xii. M.

Of the tribe of Leui were sealed. xii. M.

Of the tribe of Isachar were sealed. xii. M.

Of the tribe of Zabulon were sealed. xii. M.

Of the tribe of Ioseph were sealed. xii. M.

Of

All saintes,

Of the tribe of Benjamin were sealed. xii. **M.**

After this I behelde, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stode before the seate, and before the lamme, clothed with long white garmentes, and palmes in their handes, and cryed with a loude voyce, saying, Saluation be ascribed to hym that sitteth vpon the seate of our God, and vnto the lamme. And al the angels stode in the compasse of the seate, and of the elders, and the foure beastes, and fell before the seate on theyr faces, and worshipped **GOD**, saying, Amen. Blessing, and glory, and wysdome, and thanke, and honour, and power, and myght, be vnto our God for euermore. Amen.

The Gospel.



Iesus seeyng the people, went by into the mountayne, and when he was set, his disciples came to hym. And after that he had opened his mouth, he taught them, saying, Blessed are the poore in spirite, for theyr is the kyngdome of heauen.

Mat. 5.

Blessed are they that mourne, for they shall receaue comfort. Blessed are the meek, for they shall receaue the inheritaunce of the earth. Blessed are they which hunger and thyrste after ryghteousnes, for they shalbe satisfied. Blessed are the mercifull, for they shall obtayne mercie. Blessed are the pure in heart, for they shall see **GOD**. Blessed are the peace-makers, for they shalbe called the children of **GOD**. Blessed are they which suffer persecution for righteousness sake, for theyr is the kyngdome of heauen.

Blessed

All saintes.

Blessed are ye when men reuile you, and persecute you, and shall falsely say all maner of euyl sayinges against you for my sake: reioyce and be glad, for great is your rewarde in heauen: for so persecuted they the prophetes whiche were before you.

The order for the ad- ministration of the Lordes supper, or holy Communion.



O many as intende to be partakers of the holy Cōmunion, shal signify their names to the Curate ouernyght, or els in the morning afore the beginning of morning prayer, or immediatly after.

And if any of those be an open & notorious euil lyuer, so that the congregation by hym is offended, or haue done any wrong to his neighbours by worde or deede: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wyse not to presume to the Lordes table, vntill he haue openly declared him selfe to haue truly repented, and amended his former naughtie lyfe, that the congregation may therby be satisfied, which afore were offended: and that he haue recompenced the parties whom he hath done wrong vnto, or at the least, declare hym selfe to be in full purpose so to do, as sone as he conueniently may,

The

The Communion,

The same order shall the Curate vse with those betweene whom he perceaueth malice and hatred to raigne, not sufferyng them to be partakers of the Lordes Table, vntyll he knowe them to be reconciled: And yf one of the parties so at variaunce, be content to forgeue from the bottome of his hearte, all that the other hath trespassed agaynst hym, and to make amendes for that he hym selfe hath offended, and the other partie wyll not be perswaded to a godly vnitie, but remayne still in his frowardnes and malice: the minister in that case ought to admit the penitent person to the holy Communion, and not hym that is obstinate,

The table hauyng at the Communion time a faire white linnen cloth vpon it, shall stande in the bodye of the Church, or in the Chauncel, where mornyng and Euenyng prayer be appoynted to be sayde. And the priest standing at the North side of the table, shal say the Lordes prayer, with this Collect folowyng.

Almighty god, vnto whom all heartes be open, all desires known, & from whom no secretes are hid, cleanse the thoughtes of our heartes by the inspiration of thy holy spirite, that we may perfectly loue thee, and worthily magnifie thy holy name, through Christe our Lorde. Amen.

Then shall the Priest rehearse distinctly all the ten commaundementes. And the people kneelyng, shal after euery commaundement aske Gods mercie for their transgression of the same, after this sort,

The Minister.

GOD spake these wordes, and sayde, I am the Lorde thy GOD. Thou shalt haue none other Gods but me.

¶

People,

The Communion.

People.

Lord haue mercie vpon vs, and encline our heartes to kepe this lawe.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the lykenesse of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them: for I the Lord thy God am a jealous God, and visite the sinne of the fathers vpon the chyldren, vnto the thyrde and fourth generation of them that hate me, and shewe mercie vnto thousandes in them that loue me, and keepe my commaundementes.

People.

Lord haue mercie vpon vs, and encline our heartes to kepe this lawe.

Minister.

Thou shalt not take the name of the Lord thy God in vayne: for the Lord will not holde hym guiltles that taketh his name in vayne.

People.

Lord haue mercie vpon vs, and encline our.

Minister.

Remember that thou kepe holpe the Sabbath day. Sixe dayes shalt thou labour, and do all that thou hast to do, but the seuenth day is the sabboth of the Lord thy GOD. In it thou shalt do no maner of worke, thou and thy sonne, and thy daughte, thy man seruaunt, and thy mayde seruaunt, thy cattell, and the straunger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and

The Communion,

and halowed it.

People.

Lord haue mercie vpon vs, and encline our. &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the lande which the Lord thy God geueth thee.

People.

Lord haue mercie vpon vs, and encline our. &c.

Minister.

Thou shalt do no murther.

People.

Lord haue mercie vpon vs, and encline our. &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercie vpon vs, and encline our. &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercie vpon vs, and encline our. &c.

Minister.

Thou shalt not beare false witness agaynst thy neyghbour.

People.

Lord haue mercie vpon vs, and encline our heartes to kepe this lawe.

Minister.

Thou shalt not couet thy neighbours house.

Thou shalt not couet thy neyghbours wyfe, nor his seruaunt, nor his mayde, nor his oxe, nor his asse, nor any thyng that is his.

People.

Lord haue mercie vpon vs, and write all these thy
p ii laws

The Communion.

lawes in our heartes, we beseeche thee.

¶ Then shall folowe the Collect of the day, with one of these two Collectes folowyng for the Queene, The Priest standyng, and saying,

¶ Let vs pray.



Almightie God, whose kyngdome is everlastyng, & power infinite: haue mercie vppon the whole congregati- on, and so rule the heart of thy cho- sen seruaunt Elizabeth our Queene and gouernour, that she (knowyng whose minister she is) may aboue all thynges seeke thine honour and glozve, and that we her subiectes (duely consyderyng whose aucthoritie she hath) may faythfully serue, honour, and humbly obey her, in thee, and for thee, accordyng to thy blessed word and ordinaunce: through Iesus Christe our Lorde, who with thee and the holye ghost, lyueth and raigneth euer one God, worlde without ende. Amen.



Almightie and everlastyng God, we be taught by thy holy word, that the hear- tes of kynges are in thy rule and gouer- naunce, and that thou doest dispose and turne them as it seemeth best to thy god- ly wysdome: We humbly beseeche thee so to dispose and gouerne the heart of Elizabeth thy seruaunt, our Queene & gouernour, that in al her thoughtes, wordes, and workes, she may euer seeke thy honour and glozie, and studie to preserue thy people com- mitted to her charge, in wealth, peace, and godly- nesse. Graunt this O mercysfull father, for thy deare sonnes sake Iesus Christe our Lorde.

Immediately

The Communion,

Immediatly after the Collectes, the Priest shall reade the Epistle, beginnyng thus.

¶ The Epistle written in the Chapter of.
And the Epistle ended, he shall say the Gospell, begynnyng thus.

¶ The Gospell written in the Chapter of
And the Epistle and Gospell beyng ended, shalbe sayde the Crede,



Beleue in one **G O D** the father almyghtie, maker of heauen and earth, and of all thynges visibible and inuisibible: and in one Lorde Jesus Christe, the only begotten sonne of **G O D**, begotten of his father before all worldes, **G O D** of **G O D**, lyght of lyght, very God of very God, begotten, not made, beyng of one substance with the father, by whom all thynges were made, who for vs men, and for our saluation came downe from heauen, and was incarnate by the holy ghost of the virgin Marie, and was made man, and was crucified also for vs vnder Pontius Pilate, he suffered, and was buried, and the thirde day he rose agayne accordyng to the scriptures, and ascended into heauen, and sitteth at the ryght hande of the father, and he shall come agayne with glory to iudge both the quicke and the dead, whose kyngdome shall haue none ende. And I beleue in the holy ghost, the Lorde and geuer of lyfe, who proceedeth from the father and the sonne, who with the father and the sonne together is worshipped and glorified, who spake by the prophetes. And I beleue one Catholique and Apostolique Church.

The Communion.

I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the lyfe of the worlde to come. Amen.

After the Crede, yf there be no Sermon, shall folowe one of the Homilies alredy set forth, or hereafter to be set foorth by common aucthoritie.

And after suche Sermon, Homilie, or exhortation, the Curate shall declare vnto the people whether there be any holye dayes or fastyng dayes in the weeke folowyng, and earnestlye exhorte them to remember the poore, saying one or mo of these sentences folowyng, as he thynketh most conuenient by his discretion,

Matth. 5 Let your lyght so shyne before men, that they may see your good workes, & glorifie your father whiche is in heauen.

Matth. 6 Laye not by for your selues treasure bypon the earth, where the rust and moth doth corrupt, and where theeves breake through and steale. But laye by for your selues treasures in heauen, where neither rust nor moth doth corrupt, and where theeves do not breake through and steale.

Matth. 7 What soeuer ye woulde that men shoulde do vnto you, euen so do vnto them: for this is the lawe and the prophetes.

Matth. 7 Not euery one that sayth vnto me, Lorde, Lorde, shall enter into the kyngdome of heauen, but he that doeth the wyll of my father which is in heauen.

Luke. 19 I ache stood foorth, and sayd vnto the Lorde, Beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue done any wrong to any man,

The Communion,

I restore foure souldes.

Who goeth a warfare at anye tyme of his owne
cost? Who planteth a vineyarde, and eateth not of
the fruite thereof? Or who feedeth a flocke, and ea-
teth not of the milke of the flocke? i. Cor. 9

If we haue sowne vnto you spirituall thynges, i. Cor. 9
is it a great matter yf we shall reape your worldye
thynges?

Do ye not knowe, that they which minister about i. Cor. 9
holy thynges, lyue of the sacrifice? they which wayte
of the autler, are partakers with the autler? Euen
so hath the Lorde also ordayned, that they whiche
preache the Gospel, should lyue of the Gospel.

He that soweth litle, shall reape litle: and he 2. Cor. 9
that soweth plenteously, shall reape plenteously.
Let euery man do accordyng as he is disposed in his
heart, not grudgyng, or of necessitie: For God loueth
a cheareful geuer.

Let him that is taught in the worde, minister vnto Gala. 6.
hym that teacheth in all good thynges. Be not
deceaued, god is not mocked. For whatsoeuer a man
soweth, that shall he reape.

Whyle we haue time, let vs do good vnto all men, Gala. i.
and specially vnto them whiche are of the household
of fayth.

Godlinesse is great ryches, yf a man be content i. Tim. 6
with that he hath. For we brought nothyng into
the worlde, neyther may we cary any thyng out.

Charge them whiche are ryche in this worlde, i. Tim. 6
that they be redye to geue, and gladde to distribute,
laying by in store for them selues a good foundati-
on agaynst the tyme to come, that they may attayne
eternall lyfe.

GOD is not vnryghteous, that he wyl forget
your Hebr. 6.

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your workes and labour that proceedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministred vnto saintes, and yet do minister.

Hebr. 13. To do good, and to distribute, forget not, for with such sacrifices God is pleased.

1. Iohn. 3. Who so hath this worldes good, and seeth his brother haue neede, & shutteth by his compassion from hym, howe dwelleth the loue of God in hym.

Tob. 4. Geue almes of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lorde shall not be turned away from thee.

Tob. 4. Be mercifull after thy power. If thou hast much, geue plenteously. If thou hast litle, do thy diligence gladly to geue of that litle: for so gatherest thou thy selfe a good rewarde in the day of necessitie.

Pro. 19. He that hath pitie vpon the poore, lendeth vnto the Lorde, and looke what he layeth out, it shalbe payde hym agayne.

Psal. 61. Blessed be the man that prouideth for the sicke and needie, the Lorde shall deliuer hym in the time of trouble.

¶ Then shall the Churchwardens, or some other by them appoynted, gather the deuotion of the people, and put the same into the poore mens boxe. And vpon the offeryng dayes appoynted, euery man and woman shall paye to the Curate the due and accustomed offerynges. After which done, the priest shall say.

¶ Let vs pray for the whole state of Christs Church, militant here in earth.

Almightie

The Communion.



Almyghtie and euerlyuing **GOD**,
 whiche by thy holye apostle haste
 taught vs to make praers & suppli-
 cations, and to geue thanks for
 all men: we humblye beseeche thee
 most mercifully * (to accepte our * If ther
 almes, and) to receaue these our be no al-
 prayers whiche we offer vnto thy diuine maiestie, mes ge-
 beseeching thee to inspire continuallye the vniuer- uen vn-
 sall Church with the spirite of trueth, vnitie, and to the
 concorde: And graunt that all they that do confesse poore,
 thy holye name, may agree in the trueth of thy ho- then
 ly worde, and lyue in vnitie and godly loue. We be- shall the
 seeche thee also to saue and defende all Christian wordes
 Kynges, Princes, and Gouvernours, and specially of accep-
 thy seruauent Elizabeth our Queene, that vnder her ting our
 we may be godly and quietly gouerned. And graunt almes
 vnto her whole counsaile, and to all that be put be left
 in aucthoritie vnder her, that they may truely and out vn-
 indifferently minister iustice, to the punysshment fayde.
 of wychednesse and vice, and to the maynteynaunce
 of Gods true religion and vertue. Geue grace (O
 heauenlye father) to all Byschops, Pastours, and
 Curates, that they maye both by theyr lyfe and
 doctrine set forth thy true and lyueyng worde, and
 ryghtly and duely administer thy holye Sacramen-
 tes. And to all thy people geue thy heauenly grace,
 and especiallye to this congregation here present,
 that with meeke hearte and due reuerence, they
 may heare and receaue thy holy worde, truely ser-
 uing thee in holinesse and righteousnes al the dayes
 of their lyfe. And we most humbly beseech thee of thy
 goodnesse (O Lorde) to comforte and succour all
 them which in this transitorie lyfe be in trouble, so-
 rowe,

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ro we, neede, sicknesse, or any other aduersitie. Graunt this O father for Iesus Christes sake our onely mediator and aduocate. Amen.

Then shall folowe this exhortation at certayne times when the Curate shall see the people negligent to come to the holy Communion.

We be come together at this tyme (dearely beloved brethren) to feede at the Lordes Supper, vnto the which in Gods behalfe I byd you all that be here present, and beseeche you for the Lorde Iesus Christes sake, that ye wyl not refuse to come thereto, beyng so louingly called and bidden of

God hym selfe. Ye know how greuous & unkinde a thing it is, when a man hath prepared a riche feast, decked his table with all kinde of prouision, so that there lacketh nothyng but the guests to sit downe, & yet they whiche be called, without any cause, most vnthankfully refuse to come. Which of you in such a case woulde not be moued? Who would not thinke a great iniurie and wrong done vnto hym? Wherefore most dearely beloved in Christe, take ye good heede, lest ye withdrawing your selues from this holy supper, prouoke Gods indignation agaynst you. It is an easie matter for a man to say, I wil not communicate, because I am otherwyle letted with worldly busines. But suche excuses be not so easily accepted & allowed before God. If a man say, I am a greuous

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greuous sinner, and therefore am afrayde to come. wherefore then do you not repent & amende? when God calleth you, be you not ashamed to say you wyl not come? when you should returne to GOD, wyl you excuse your selfe, and say that you be not redye? Consyder earnestly with your selues howe litle such fayned excuses auayle before God. They that refused the feast in the Gospel, because they had bought a farnie, or woulde trie their yokes of Oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, & accordyng vnto my office I byd you in the name of God, I call you in Chrilles behalfe, I exhort you as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the sonne of GOD dyd vouchsafe to yeelde by his soule by death vpon the crosse for your health: euen so it is your duetie to receaue the Communion together in the remembrance of his death, as he him selfe commaunded. Now yf you wyl in no wyse thus do, consyder with your selues how great iniurie you do vnto GOD, and howe sore punyshment hangeth ouer your heades for the same. And where as you offende GOD so sore in refusyng this holy banquet, I admonishe, exhort, and beseeche you, that vnto this vnkindnesse ye wyl not adde anye more. Which thing ye shall do, yf ye stande by as gazers and lokers on them that do communicate, and be no partakers of the same your selues. For what thyng can this be accompted els, then a further contempt and vnkynndnesse vnto God? Truly it is a great vnthankfulnesse to say naye when ye be called: but the fault is much greater, when men stande by, and yet wyl neyther eate nor drynke this holye
Communion

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Communion with other. I pray you what can this be els, but euen to haue the mysteries of Chryste in derision? It is sayde vnto all, Take ye, and eate, take and drynke ye all of this, do this in remembraunce of me. With what face then, or with what countenance shall ye heare these wordes? What wyl this be els, but a neglecting, a despying and mockyng of the Testament of Chryste? Wherefore rather then you shoulde so do, depart you hence, and geue place to them that be godly disposed. But when you depart, I beseeche you ponder with your selues from whom you depart. Ye depart from the Lordes Table, ye departe from your brethren, and from the banquet of most heauenly foode. These thynges yf ye earnestly consyder, ye shall by Gods grace returne to a better mynde. For the obteyning whereof, we shall make our humble petitions whyle we shall receaue the holy Communion.

¶ Then sometimes shall bee sayde this also, at the discretion of the Curate.



Carely beloued, forasmuche as our duetie is to render to almyghtie God our heauenly father most heartie thanks, for that he hath geuen his sonne our sauour Iesus Chryste, not only to dye for vs, but also to be our spirituall foode and sustenance, as it is declared vnto vs, as well by Gods worde, as by the holye Sacramentes of his blessed body and blood, the whiche beyng so comfortable a thyng to them whiche receaue it worthly, and so daungerous to them that wyl presume to receaue it vnworthly: my duetie is to exhort you to consyder.

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syder the dignitie of the holy mysterie, and the great perill of the unworthy receauyng thereof, and so to searche and examine your owne consciences, as you shoulde come holpe and cleane to a most godlye and heauenly feast. So that in no wyse you come but in the marriage garment, requyred of **G O D** in holy Scripture, and so come and be receaued as worthy partakers of such an heauenly Table. The way and meanes thereto is: first to examine your lyues and conuersation by the rule of **G O D**s commaundementes. And wherein soeuer you shal perceaue your selues to haue offended, eyther by wyll, worde, or dedde, there bewaile your owne sinfull lyues, confesse your selues to almyghtie **G O D**, with full purpose of amendement of lyfe. And yf ye shall perceaue your offences to be such, as be not only against **G O D**, but also agaynst your neyghbours, then ye shall reconcile your selues vnto them, redye to make restitution and satisfaction, accordyng to the uttermoste of your powers, for all iniuries and wronges done by you to anye other: and lyke wyse beyng redye to forgeue other that haue offended you, as you woulde haue forgeuenesse of your offences at **G O D**s hande. For other wyse the receauyng of the holy Communion doth nothyng els, but encrease your damnation. And because it is requisite that no man should come to the holy Communion, but with a full truste in **G O D**s mercie, and with a quiet conscience: therefore yf there be any of you whiche by the meanes aforesayde, can not quiet his owne conscience, but requyrez further comforte or counsaile, then let hym come to me, or some other discrete and learned minister of **G O D**s worde, and open his greefe, that he may receaue suche ghostlye counsaile, aduice, and
comfort,

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comfort, as his conscience may be relieved, and that by the ministerie of Gods worde he maye receaue comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

Then shall the Priest say this exhortation.

Dearely beloued in the Lorde, ye that mynde to come to the holy Communion of the bodye and bloode of our Sauour Christe, muste consyder what Saint Paul wryteth vnto the Corinthians, howe he exhorteeth all persons diligently to trye and exanyme them selues before they presume to eate of that breade, and drynke of that cuppe. For as the benefite is great, yf with a true penitent hearte and lyuely fayth we receaue that holye Sacrament, for then we spirituallye eate the fleshe of Christe and drynke his blood, then we dwell in Christe, and Christ in vs, we be one with Christ, and Christe with vs: So is the danger great, yf we receaue the same vnworthylly, for then we be gyltie of the bodye and blood of Christe our Sauour, we eate and drynke our owne damnation, not consydering the Lordes bodye, we kindle Gods wrath agaynst vs, we prouoke hym to plague vs with diuers diseases and sundrye kyndes of death. Therefore yf any of you be a blasphemer of God, an hynderer and slaunderer of his worde, an adulterer, or be in malice or enuie, or in anye other greuous cryme, bewayle your sinnes, and come not to this holy Table, lest after the takyng of that holye Sacrament, the deuil enter into you, as he entred into Judas, and fyll you full of all iniquities, and bying you to destruction both of bodye and soule.

Judge

The Communion.

Judge therefore your selues (brethren) that ye be not iudged of the Lorde. Repent you truely for your sinnes past. Haue a lyuely and stedfast fayth in Christe our Sauour. Amende your lyues, and be in perfect charitie with all men, so shall ye be meete partakers of those holpe mysteries. And aboue all thynges ye muste geue moste humble and heartie thanks to God the father, the sonne, and the holpe ghost, for the redemption of the worlde, by the death and passion of our Sauour Christe both God and man, who dyd humble hym selfe euen to the death vppon the crosse for vs miserable sinners, whiche lay in darknesse and shadow of death, that he myght make vs the chyldren of God, and exalt vs to euerylastyng lyfe. And to the ende that we shoulde alway remember the exceedyng great loue of our maister and only Sauour Iesu Christe, thus dying for vs, and the innumerable benefites (whiche by his precious bloodsheddyng) he hath obtayned to vs, he hath instituted and ordayned holpe mysteries, as pledges of his loue, and continuall remembraunce of his death, to our great and endelesse comfort. To hym therefore, with the father and the holpe ghost, let vs geue (as we are moste bounden) continuall thanks, submitting our selues whollye to his holpe wyll and pleasure, and studying to serue hym in true holynesse and ryghteousnesse all the dayes of our lyfe. Amen.

¶ Then shall the priest saye to them that come to receaue the holy Communion.

You

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¶ **Y**ea that do truely and earnestly repent you of your sinnes, & be in loue & charitte with your neyghbours, and intende to leade a newe lyfe, folowynge the commaundements of God, and walkyng from hencefoorth in his holy wayes: Drawe neare, and take this holy sacrament to your comfort, make your humble confession to almyghtie **GOD** before this congregation here gathered together in his holy name, meekely kneelyng vpon your knees.

¶ Then shall this generall confession be made, in the name of all those that are mynded to receaue the holy Communion, cyther by one of them, or els by one of the ministers, or by the priest hym selfe, all kneelyng humbly vpon their knees.



Almyghtie God, father of our Lorde Jesus Christ, maker of all thinges, iudge of al men, we knowledg and bewayle our manifolde sinnes and wickednes, which we from tyme to tyme most greuously haue committed by thought, worde, and deede, agaynst thy diuine maiestie, prouokynge most iustly thy wrath and indignation agaynst vs: We do earnestly repent, and be heartily sorry for these our misdoynge. the remembraunce of them is greuous vnto vs, the burthen of them is intollerable: haue mercie vpon vs, haue mercie vpon vs most mercyfull father, for thy sonne our Lorde Jesus Christes sake, forgeue vs all that is past, and graunt that we may euer hereafter serue and please thee in newenesse of lyfe,

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lyfe, to the honour and glorie of thy name, through
Jesus Christe our Lorde. Amen.

Then shall the priest or the Bishop, beyng present,
stande vp, and turnyng him selfe to the people, say
thus.



Almightie **G O D** our heauenly father,
who of his great mercie hath promysed
forguenes of synnes to all men, whiche
with heartie repentaunce and true faith
turne vnto him, haue mercie vpon you,
pardon and deliuer you from all your synnes, con-
firme and strength you in all goodnesse, and bryng
you to euerlastyng lyfe, through Jesus Christe our
Lorde. Amen.

Then shall the priest also say.

Hear what comfortable wordes our Sauour
Christ sayth to all that truly turne to hym.

Come vnto me all that trauaile and be heauy la-
den, and I shall refreshe you. So **G O D** loued the
worlde, that he gaue his only begotten sonne, to
thende that all that beleue in hym, shoulde not pe-
rishe, but haue lyfe euerlastyng.

Hear what Saint Paul sayth.

This is a true saying, and worthy of all men to be
receaued, that Jesus Christe came into the world to
saue sinners.

Hear also what Saint Iohn sayth.

If any man sinne, we haue an aduocate with the
father, Jesus Christe the righteous, and he is the
propitiation for our synnes.

After the which, the priest shall proceede, saying,
Lyst by your heartes.

Aunswere.

A

W

The Communion,

we lyft them bp vnto the Lorde.

Priest.

Let vs geue thanks vnto our Lorde God.

Aunswere.

It is meete and ryght so to do.

Priest.

It is very meete, ryght, and our bounden duetie, that we shoulde at all tymes, and in all places geue thanks vnto thee, O Lorde, holpe father almyghtie, euerlasting God.

Here shall folowe the proper preface, according to the time, if there be any specially appointed. Or els immediatly shal folowe: Therfore with angels, &c.

Proper prefaces.

Vpon Christmas day, and seuen dayes after.



Because thou dyddest geue Iesus Christ thyne only sonne, to be borne as this day for vs, who by the operation of the holy ghost was made very man, of the substance of the virgin Marie his mother, and that without spotte of sinne, to make vs cleane from all sinne. Therefore with angels. &c.

Vpon Easter day, and seuen dayes after.




At cheefely are we bounde to prayse thee for the glorious resurrection of thy sonne Iesus Christe our Lorde, for he is the very Pascall Lamme whiche was offered for vs, and hath taken away the sinne of the worlde, who by his death, hath destroyed death, and by his rysing to lyfe agayne, hath restored vnto vs euerlasting lyfe. Therefore with angels. &c.


Vpon

Proper prefaces.

Vpon the Assention day, and seuen dayes after.

rough thy mosse dearelye beloued sonne Iesus Christe our Lorde, who after his mosse glorious resurrection, manifestlye appeared to all his apostles, and in theyr syght ascended vp into heauen, to prepare a place for vs, that where he is, thither myght we also ascende, and raigne with hym in glorie. Therefore with angels. &c.

Vpon VVhitsunday, and sixe dayes after.

rough Iesus Christ our Lorde, according to whose most true promise, the holy ghost came downe this day from heauen with a sodayne greate sounde, as it had ben a myghtie wynde, in the lykenesse of fvery tongues, lyghtyng vpon the Apostles, to teache them, and to leade them to all trueth, geuyng them both the gyft of diuers languages, and also boldenesse, with feruent zeale constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenesse and errour, into the cleare lyght and true knowledge of thee, & of thy sonne Iesus Christ. Therefore with angels. &c.

Vpon the feaste of Trinitie only.



This verye meete, ryght, and our bounden duetie, that we shoulde at all tymes, and in all places, geue thanks to thee, O Lorde, almyghtie and euerlastyng God, whiche art one God, one Lorde, not one onely person, but three persons in one substance. For that whiche we beleue of the glory of the father, the

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same we beleue of the sonne, and of the holy ghoſt, without any difference or inequality: therfore with angels. &c.

After which Prefaces, ſhall folowe immediatly.

¶ Therfore with angels and Archangels, and with all the company of heauen, we laude and magnifie thy glorious name, euermore prayſyng thee, and ſaying, Holy, holy, holy, Lorde God of hoaſtes. Heauen and earth are full of thy glory. Glory be to thee, O Lorde moſt hygh.

¶ Then ſhall the Prieſt, kneelyng downe at Gods boorde, ſay in the name of them that ſhall receaue the Communion, this prayer folowyng.



We do not preſume to come to this thy Table (O mercifull Lorde) truſtyng in our owne ryghteouſneſſe, but in thy manyfolde and great mercies, we be not worthy ſo muche as to gather by the crumbes vnder thy table: But thou art the ſame Lorde, whoſe propertye is alwayes to haue mercie: graunt vs therefore (gracious Lorde) ſo to eate the fleſhe of thy deare ſonne Jeſus Chriſte, & to drinke his blood, that our ſynfull bodyes may be made cleane by his body, and our ſoules waſhed through his moſt precious blood, and that we may euermore dwell in hym, and he in vs. Amen.

Then the Prieſt ſtandyng vp, ſhall ſay as foloweth.



Almightie god our heauenly father, whiche of thy mercye dyddeſt geue thyne only ſonne Jeſus Chriſte to ſuffer death vpon the croſſe for our redemption, who made there by his one oblation of hym ſelfe once offered,

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red, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sinnes of the whole worlde, and dyd institute, and in his holye Gospel commaunde vs to continue a perpetuall memorie of that his pretious death vntyll his commyng agayne. Heare vs, O mercysfull father, we beseeche thee, and graunt that we receauyng these thy creatures of breade and wyne, accordyng to thy sonne our sauour Iesus Christes holy institution, in remembraunce of his death and passion, may be partakers of his most blessed body and blood: who in the same nyght that he was betrayed, tooke bread, and when he had geuen thanks, he brake it, and gaue it to his disciples, saying, Take, eate, this is my body whiche is geuen for you, do this in remembrance of me. Lyke wyse after supper he tooke the cuppe, and when he had geuen thanks, he gaue it to them, saying, Drynke ye all of this, for this is my blood of the newe Testament, whiche is shedde for you, and for many for remission of sinnes, do this as ofte as ye shall drynke it, in remembraunce of me.

Then shall the Minister firste receaue the Communion in both kyndes hym selfe, and next deliuer it to other Ministers, yf any be there present (that they maye helpe the cheefe Minister) and after to the people in theyr handes kneelyng. And when he deliuereth the bread, he shall say.

The bodye of our Lorde Iesus Christe whiche was geuen for thee, preserue thy bodye and soule into euerlastyng lyfe: And take, and eate this in remembrance that Christe dyed for thee, and feede on hym in thy hearte by fayth, with thanks geuyng.

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And the Minister that deliuereth the cup shall say.

The blood of our Lorde Iesus Christ which was shedde for thee, preserve thy bodye and soule into everlastyng lyfe: and drinke this in remembraunce that Christes blood was shed for thee, and be thankfull.

Then shall the Priest say the Lordes prayer, the people repeatyng after hym euery petition.

After shalbe sayde as foloweth.



Lorde and heauenly father, we thy humble seruauntes entirely desyre thy fatherly goodnesse, mercyfullye to accepte this our sacrifice of prayse and thankesgeuing, most humbly besechyng thee to graunt, that by the merites and death of thy sonne Ie-

sus Christ, and through fayth in his blood, we and all the whole Churche, may obtayne remission of our sinnes, and all other benefites of his passion. And here we offer and present vnto thee, O Lorde, our selues, our soules and bodyes, to be a reasonable, holpe, and lyuely sacrifice vnto thee, humbly besechyng thee, that all we whiche be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy through our manyfolde sinnes, to offer vnto thee any sacrifice: yet we beseeche thee to accepte this our bounden duetie and seruice, not weyghyng our merites, but pardonyng our offences, through Iesus Christ our Lorde, by whom and with whom, in the vnitie of the holy ghost, all ho-
nour

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nour and glory be to thee, O father almighty, world without ende. Amen.

Or this.



Almighty and everliving God, we most heartily thanke thee, for that thou doest vouchsafe to feede vs, which haue duely receaued these holye mysteries, with the spiritual foode of the most pretious bodye and blood of thy sonne our sauour Iesus Christ, and doest assure vs therby of thy fauour & goodnes towarde vs, and that we be verie members incorporate in thy mysticall body, which is the blessed company of all faythfull people, and be also heires through hope of thy everlastyng kyngdome, by the merites of the moste precious death and passion of thy deare sonne: We nowe most humbly beseeche thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holy felowshyp, and do all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lorde, to whom with thee and the holy ghost, be all honour and glory, worlde without ende. Amen.

Then shalbe sayde or song.



Lorde be to GOD on hygh. And in earth peace, good wyll towarde men. We prayse thee, we blesse thee, we worshyp thee, we glorifie thee, we geue thanks to thee for thy great glory, O Lorde God heauenly father, god the father almyghtie, O Lorde, the only begotten sonne Iesu Christe, O

¶ iii

Lord

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Lozde God, Iamne of God, sonne of the father, that takest away the sinnes of the worlde, haue mercye vpon vs: Thou that takest away the sinnes of the worlde, haue mercye vpon vs: Thou that takest away the sinnes of the worlde, receaue our prayer: Thou that sittest at the ryght hande of God the father, haue mercy vpon vs, for thou only art holpe, thou only art the Lozde, thou only (O Christ) with the holy ghoſt, are moſt high in the glory of God the father. Amen.

Then the prieste, or the Byshop yf he be present, shall let them depart with his blessing.


THe peace of God, whiche palleth all vnderſtandynge, keepe our heartes and myndes in the knowledge and loue of God, and of his sonne Iesu Christe our Lozde, and the blessing of God almyghtie, the father, the sonne, and the holpe ghoſt, be among you, and remayne with you alwayes, Amen.


Collecſtes to be ſayde after the Offertorie, when there is no Communion, euery ſuch day one. And the ſame may be ſayd as often as occaſion ſhal ſerue, after the Collecſtes eyther of Mornyng & Euenyng prayer, Communion, or Letanie, by the diſcretion of the Miniſter.





Aſſiſt vs mercifullye, O Lozde, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſeruauntes towarde the attainement of euerlaſtyng ſaluation, that among all the chaunges and chaunces of this mortal lyfe, they may euer be defended by thy moſt gracious and redye helpe, through Christe our Lozde. Amen.

The Communion.

 Almightye Lorde and euerliuing God, bouchsafe we beseeche thee, to directe, sanctifie and gouerne both our heartes and bodyes in the wayes of thy lawes, and in the workes of thy commaundementes, that through thy most mightie protection, both here and euer, we may be preserued in bodye and soule, through our Lorde and Sauour Iesus Christe. Amen.

 Raunt we beseeche thee almyghtie GOD, that the wordes whiche we haue hearde this day with our outward eares, may through thy grace be so grafted inwardlye in our heartes, that they may byyng forth in vs the fruite of good lyuyng, to the honour & prayse of thy name, through Iesus Christ our Lorde. Amen.

 Reuent vs (O Lorde) in all our doynges, with thy moste gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued and ended in thee, we may glorifie thy holy name, and finally by thy mercye obtayne euerlastyng lyfe, through Iesus Christe our Lorde. Amen.

 Almightye God the fountayne of all wisdom, whiche knowest our necessities before we aske, and our ignorance in askyng, we beseeche thee to haue compassion vppon our infirmities, and those thynges whiche for our unworthynesse we dare not, & for our blyndnesse we can not aske, bouchsafe to geue vs for the worthy

The Communion.

worthynesse of thy sonne Iesus Christe our Lorde.
Amen.



Almightie god, which hast promised to heare the petitions of them that aske in thy sonnes name: we beseech thee mercifullie to encline thyne eares to vs that haue made nowe our praiers and supplications vnto thee, and graunt that those thinges whiche we haue faythfullie asked accordyng to thy wil, may effectually be obteyned, to the releefe of our necessitie, & to the setting forth of thy glory, through Iesus Christe our Lorde. Amen.

¶ Vpon the holie dayes yf there be no communion, shalbe sayde all that is appoynted at the communion, vnto the ende of the Homilie, concludyng with the general prayer for the whole state of Christes church militant here in earth, and one or mo of these Collected before rehearsed, as occasion shall serue.

And there shalbe no celebration of the lordes supper, except there be a good number to communicate with the priest according to his discretion.

And yf there be not aboue twentie persons in the parishe of discretion to receaue the communion: yet there shalbe no communion, except foure or three at the leaste communicate with the priest. And in Cathedrall and Collegiat churches, where be many Priestes and Deacons, they shall all receaue the communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition, whiche any person hath, or might haue in the bread and wine, it shall suffice that the bread be suche as is vsuall to be eaten

The Communion.

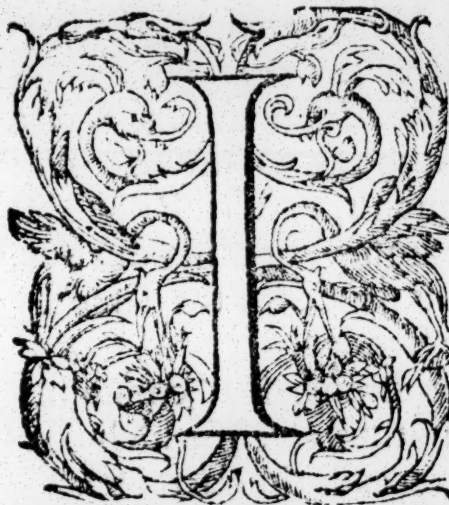
at the table with other meates, but the best and purest wheat bread that conveniently may be gotten, And yf any of the bread or wine remayne, the Curate shall haue it to his owne vse.

The bread and wine for the Communion, shall be prouided by the Curate and the Churchwardens, at the charges of the parishe, and the parishe shall be discharged of such summes of money, or other dueties, whiche hitherto they haue payde for the same by order of theyr houses euery Sunday.

And note, that euery parishioner shall communicate at the least three times in the yere, of whiche Easter to be one, and shall also receaue the Sacramentes, and other rites, according to the order in this booke appoynted. And yerely at Easter, euery parishioner shall reckon with his Parson, Vicar, or Curate, or his, or theyr deputie or deputies, & pay to them or hym all ecclesiasticall dueties, accustomedly due then and at that tyme to be payde.

The

The Ministration of Baptysme to be vsed in the Church.



It appeareth by auncient
wryters, that the Sacra-
ment of Baptisme in the
olde tyme, was not com-
monly ministred, but at
two times in the yere: at
Easter, and whitsuntide.
At whiche tymes it was
openlye ministred in the
presence of all the congre-
gation. Whiche custome
(nowe being growen out of vse) although it can not
for many consyderations be well restored agayne,
yet it is thought good to folow the same as neere as
conueniently may be: wherefore the people are to be
admonysed, that it is moste conuenient that Bap-
tisme should not be ministred but vpon Sundayes,
and other holye dayes, when the moste number of
people may come together, as well for that the con-
gregation there present may testifie the receauing
of them that be newlye baptized into the number
of Christes Church, as also because in the Bap-
tisme of infantess, euery man present may be put in
remembraunce of his owne profession made to God
in his Baptisme. For whiche cause also it is expedi-
ent, that Baptisme be ministred in the Englishe
tongue. Neuerthelesse (yf necessitie so require) ¶
chyl dren may at all times be
baptized at home.

Publique

Publique Bap̄tisme.

VWhen there are children to be baptized vpon the Sunday or holyday, the parentes shall geue knowledge ouernight, or in the morning, afore the beginning of mornynge prayer, to the Curate: & then the Godfathers & Godmothers, and people with the children, must be redy at the Font, either immediatly after the laste lesson at mornynge prayer, or els immediatly after the laste lesson at euening prayer, as the Curate by his discretion shall appoynt. And then standynge there, the Priest shall aske whether the children be baptized or no. If they aunswere no. Then shall the priest say thus.



Dearely beloued, forasmuche as all men be conceaued & borne in sinne, and that our Sauour Christe sayth, none can enter into the kyngdome of GOD (except he be regenerate, and borne anewe of water and the holy ghost) I beseeche you to call vppon GOD the father, through our Lorde Iesus Christe, that of his bounteous mercye, he wyll graunt to these children that thyng which by nature they can not haue, that they may be baptized with water and the holy ghost, and receaued into Christes holy Church, and be made lyuely members of the same.

Then the priest shall say.

¶ Let vs pray.

Almightie

Publique Baptisme.

A Almighty and euerlastyng GOD, whiche of thy great mercie diddest saue Noe and his familie in the arke from perishing by water, & also dyddest safely leade the children of Israel thy people through the red sea, figuring thereby thy hollye baptism, and by the baptism of thy welbeloued sonne Iesus Christ, diddest sanctifie the flood Iordane and all other waters, to the mysticall washing away of sinne: we beseeche thee for thy infinite mercies, that thou wilt mercifully loke vpon these children, sanctifie them, & washe them with thy hollye ghost, that they beyng deliuered from thy wrath, may be receaued into the arke of Christes Churche, & beyng steadfast in fayth, ioyful through hope, and rooted in charitie, maye so passe the waues of this troublesome worlde, that finally they may come to the lande of euerlasting life, there to raigne with thee, world without ende, through Iesus Christe our Lorde. Amen.

A Almighty and immortall God, the ayde of all that neede, the helpe of all that flee to thee for succour, the lyfe of them that beleue, and the resurrection of the dead: we call vpon thee for these infantes, that they comming to thy holy Baptisme, may receaue remission of theyr sinnes by spirituall regeneration. Receaue them (O Lorde) as thou haste promysed by thy welbeloued sonne, saying, Aske, and you shall haue, seeke, and you shall fynde, knocke, and it shalbe opened vnto you. So geue nowe vnto vs that aske. Let vs that seeke, fynde. Open the gate vnto vs that knocke, that these infantes may enjoye the euerlastyng benediction of thy heauenly washyng, and may come to the eternall kyngdome, which thou hast promysed by Christ our Lorde. Amen.

Then

Publique Baptisme.

Then shall the priest say, Heare the wordes of the Gospell written by saint Marke in the tenth Chapter.

At a certayne tyme they brought chyldzen vnto Christe that he shoulde touche them, and his disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayde vnto them, Suffer litle chyliden to come vnto me, and forbyd them not: for to suche belongeth the kyngdome of GOD. Verely I say vnto you, whosoever doth not receaue the kyngdome of GOD as a litle chylde, he shall not enter therein. And when he had taken them vp in his armes, he put his handes vppon them, and blessed them. Mar. x.

After the Gospell is read, the minister shall make this breefe exhortation vppon the wordes of the Gospel.



Reendes, you heare in this Gospell the wordes of our sauour Christe, that he commaunded the chyliden to be brought vnto hym: howe he blamed those that woulde haue kept them from hym: howe he exhorted all men to folowe theyr innocencie.

Ye perceaue howe by his outwarde gesture and deede, he declared his good wyll towarde them. For he embrased them in his armes, he layde his handes vppon them, and blessed them: doubt not ye therefore, but earnestly beleue, that he wyll lyke wyse fauourably receaue these presente infantes, that he wyll embrace them with the armes of his mercye, that he wyll geue vnto them the blessing of eternall lyfe, and make them partakers of his euerlastyng kingdome.

Puplique Babtisme.

kyngdome. Wherefore we beyng thus perswaded of the good wyll of our heauenly father towarde these infantes, declared by his sonne Iesus Chryste, and nothyng doubting but that he fauourablye alloweth this charitable worke of ours, in bryngyng these chyldren to his holy baptisme: let vs faythfully and deuoutly geue thanks vnto hym, and say.

A Lmighty and euerlastyng God, heauenly father, we geue thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace and fayth in thee: encrease this knowledge, and confirme this fayth in vs euermore: Geue thy holy spirite to these infantes, that they maye be borne agayne, and be made heyres of euerlasting saluation, through our Lorde Iesus Chryste, who lyueth and raigneth with thee and the holye spirite nowe and euer. Amen.

Then the Priest shall speake vnto the Godfathers and Godmothers on this wyse,



Beloued freendes, ye haue brought these chyldren here to be baptized, ye haue prayed that our Lorde Iesus Chryste woulde vouchsafe to receaue them, to laye his handes vpon them, to blesse them, to release them of theyr synnes, to geue them the kyngdome of heauen, and euerlasting lyfe: ye haue heard also that our Lorde Iesus Christ hath promised in his Gospell, to graunt all these thinges that ye haue prayed for: whiche promise he for his part wyll most surely keepe and perfourme. Wherefore, after this promyse made by Chryste, these infantes must also faythfullye for theyr part, promyse
by

Publique Baptisme.

by you that be their suerties, that they wyll forsake the deuill and all his workes, and constantly beleue Gods holye worde, and obedientlye kepe his commaundementes.

¶ Then shall the Priest demaunde of the Godfathers and Godmothers these questions folowynge.

Doeſt thou forsake the deuill and all his workes, the vaine pompe and glorie of the worlde, with all couetous desyres of the same, the carnall desyres of the fleſhe, so that thou wylt not folowe, nor be ledde by them?

Answer.

I forsake them all.

Minister.

Doeſt thou beleue in God the father almyghtie, maker of heauen and earth? And in Iesus Christ his only begotten sonne our Lorde: and that he was conceived by the holye ghost, borne of the virgin Marie: that he suffered vnder Pontius Pilate, was crucified, dead, and buried: that he went downe into hell, and also dyd rylse agayne the thirde day: that he ascended into heauen, and sitteth at the ryght hande of GOD the father almyghtie, and from thence he shall come agayne at the ende of the world to iudge the quicke and the dead? And doeſt thou beleue in the holy ghost, the holy Catholique Church, the Communion of saintes, the remission of sinnes, the resurrection of the fleſhe, and euerlastyng lyfe after death?

Answer.

All this I stedfastly beleue.

Minister

Wylt thou be baptized in this sayth?

Answer.

R i

That

Publique Baptisme.

That is my desyre.

¶ Then the Priest shall say.



Mercifull GOD, graunt that the olde Adam in these chyldren may be so buryed, that the newe man maye be rayled vp in them. Amen.

Graunt that all carnall affections may dye in them, and that al things belonging to the spirite, maye lyue and growe in them. Amen.

Graunt that they may haue power and strength to haue victorie, and to triumphe agaynst the deuil, the worlde, and the fleshe. Amen.

Graunt that whosoever is here dedicated to thee by our office and ministerie, maye also be endued with heauenly vertues, & euerlastingly rewarded, through thy mercie, O blessed Lorde GOD, who doost lyue and gouerne all thinges, worlde without ende. Amen.

Almightie everliuing God, whose most dearely beloued sonne Iesus Christ, for the forgeuenes of our sinnes, dyd shed out of his most pretious syde both water and blood, and gaue commaundement to his disciples, that they shoulde go teache all nations, and baptise them in the name of the father, the sonne, and of the holy ghost: Regarde we beseeche thee, the supplications of thy congregation, and graunt that all thy seruantes whiche shalbe baptized in this water, may receaue the fulnesse of thy grace, and euer remayne in the number of thy faythfull and elect chyldren, through Iesus Christe our Lorde.

¶ Then

Publique Baptisme.

When the priest shall take the chylde in his handes, and aske the name, and namyng the chylde, shall dippe it in the water, so it be discretelye and warelye done, saying.

R. I baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And yf the chylde be weake, it shall suffice to poure water vpon it, saying the foresayde wordes.

R. I baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

Then the priest shall make a crosse vpon the chyldes foreheade, saying.

We receaue this chylde into the congregati-
on of Christes flocke, & do signe hym with
the signe of the crosse, in token that hereaf-
ter he shall not be ashamed to confesse the fayth of
Christe crucified, and manfully to fyght vnder his
banner agaynst sinne, the worlde, and the deuil, and
to continue Christes faithfull souldier and seruaunt
vnto his lyues ende. Amen.

Then shall the priest say.

Seyng nowe dearely beloued brethren, that these
Schyl dren be regenerate and grafted into the bo-
dy of Christes congregation, let vs geue thanks
vnto GOD for these benefites, and with one accord
make our prayers vnto almightie GOD, that they
may leade the rest of their lyfe accordyng to this be-
ginning.

Then shalbe sayde.

Our father whiche art in heauen. &c.

Rij

Then

Publique Baptisme.

¶ Then shall the Priest say.



¶ Weelde thee heartie thanks moſte mercifull father, that it hath pleaſed thee to regenerate this infant with thy holye ſprite, to receaue hym for thyne owne childe by adoption, and to incorporate him into thy holy congregation. And humblye we beſeche thee to graunt that he beyng dead vnto ſinne, and liuing vnto ryghteouſneſſe, and beyng buryed with Chriſt in his death, may crucifie the olde man, and utterly aboliſhe the whole bodye of ſinne, that as he is made partaker of the death of thy ſonne, ſo he may be partaker of his reſurrection: ſo that finally with the reſidue of thy holy congregation, he may be inheritor of thine euerlaſting kingdome, thorow Chriſt our Lorde. Amen.

¶ At the laſt ende, the Priest calling the Godfathers and Godmothers together, ſhall ſay this ſhort exhortation folowynge.



¶ Oraſmuch as theſe chyldren haue promyſed by you to forſake the deuil & all his workes, to beleue in God, and to ſerue him: you muſt remember that it is your partes and dueties to ſee that theſe infantes be taught, ſo ſoone as they ſhalbe able to learne, what a ſolemne bowe, promiſe, and profeſſion they haue made by you: and that they may knowe theſe thinges the better, ye ſhall call vpon them to heare ſermons: and cheefely ye ſhall provide that they maye learne the Creede, the Lordes prayer, and the ten Comaundementes in the Engliſhe

Publique Baptisme.

liſhe tongue, and all other thinges whiche a Chriſti-
an man ought to knowe and beleue, to his ſoules
health: and that theſe chyl dren may be vertuouſlye
brought vp, to leade a godly and a chriſtian lyfe, re-
membryng alway that baptiſme doth repreſent vnto
vs our profeſſion, which is, to ſolowe the example
of our ſauour Chriſte, and to be made lyke vnto
hym: that as he dyed a roſe agayne for vs, ſo ſhould
we which are baptized, dye from ſinne, and ryſe a-
gayne vnto ryghteouſneſſe, continually mortifying
all our euyl and corrupt affections, and dayly pro-
ceedyng in all vertue and godlineſſe of liuyng.

The Miniſter ſhall commaunde that the chyl dren be brought
to the Biſhop, to be confirmed of hym, ſo ſoone as they
can ſay in theyr vulgare tongue the articles of the fayth, the
Lor des prayer, and the ten Commaundementes, and be
further inſtructed in the Catechiſme ſet forth for that pur-
poſe, accor dyng as it is there expreſſed.

Of them that be baptized in priuate
houſes in time of neceſſitie.



The Paſtours and Curates ſhall often admo-
niſhe the people, that they deferre not the
baptiſme of infant es anye longer then the
Sunday, or other hol ye daye next after the
chylde be borne, vneſſe vpon a great and
reaſonable cauſe declared to the Curate, and
by hym approued.

And alſo they ſhall warne them, that
without greate cauſe and neceſſitie, they baptiſe not chyl dren
at home in theyr houſes. And when greate neede ſhall compeil
them ſo to do, that then they miniſter it on this faſhion.

Private Baptisme.

First, let them that be present call vpon GOD for his grace, and saye the Lordes prayer, yf the tyme wyll suffer. And then one of them shall name the chylde, and dippe him in the water, or poure water vppon hym, saying these wordes.

A. I baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And let them not doubt, but that the chylde so baptized, is lawfully and sufficiently baptized, and ought not to be baptized agayne in the Church. But yet neuerthelesse, yf the chylde whiche is after this sorte baptized, do afterwarde lyue, it is expedient that he be brought into the Church, to the intent the Priest may examine and trie whether the chylde be lawfully baptized or no. And yf those that bring any chylde to the Church, do aunswere that he is already baptized: then shall the Priest examine them further.

By whom the chylde was baptized?

Who was present when the chylde was baptized?

Whether they called vppon GOD for grace and succour in that necessitie?

With what thyng, or what matter they dyd baptise the chylde?

With what wordes the chylde was baptised?

Whether they thynke the chylde to be lawfullye and perfectly baptised?

And yf the Minister shall proue by the aunswere of suche as brought the chylde, that all thynges were done as they ought to be: then shall not be christen the chylde agayne, but shall receaue hym as one of the flocke of the true Christian people, saying thus.

I certifie

Private Baptisme.



Certifie you, that in this case ye haue done well, and accordyng vnto due order, concernyng the baptisynge of this chylde, whiche beyng borne in originall sinne, and in the wrath of God, is now by the lauer of regeneration in baptisme, receaued into the number of the chyl dren of GOD, and heyres of euerlastyng lyfe: for our Lorde Iesus Chryste doth not denye his grace and mercie vnto such infantes, but moste louynglye doth call them vnto hym, as the holye ghost doth witnesse to our comfort, on this wyse.



At a certayne tyme they Mark. x. brought chyl dren vnto Chryste that he shoulde touche them, and his disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayd vnto them, Suffer litle chyl dren to come vnto me, and forbid them not, for to such belongeth the kyngdome of GOD. Verily I say vnto you, whoso- euer doth not receaue the kyngdome of GOD as a litle chylde, he shall not enter therein. And when he had taken them vp in his armes, he put his handes vppon them, and blessed them.

After the Gospell is read, the Minister shall make this exhortation vpon the wordes of the Gospell.

Private Baptisme.



Reendes, you heare in this Gospell the wordes of our sauour Christe, that he commaunded the chylde to be brought vnto hym: howe he blamed those that woulde haue kept them from hym: howe he exhorted all men to folowe theyr innocencie.

Ye perceaue howe by his outwarde gesture and deede, he declared his good wyll towarde them. For he embrased them in his armes, he layde his handes vppon them, and blessed them: doubt ye not therefore, but earnestly beleue, that he hath lyke wyse fauourably receaued this presente infant; that he hath embraced hym with the armes of his mercye, that he hath geuen vnto hym the blessing of eternall lyfe, and made hym partaker of his euerlastyng kingdome. Wherefore we beyng thus perswaded of the good wyll of our heauenlye father, declared by his sonne Jesus Christe towarde this infante: let vs saythfully and deuoutly geue thanks vnto hym, and say the prayer which the Lord him selfe taught, and in declaration of our sayth, let vs resite the articles contayned in our Crede.

Here the Minister with the Godfathers and Godmothers shall say.

Our father which art in heauen. &c.

Then shall the Prieste demaunde the name of the chylde, whiche beyng by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this chylde forsake the deuyl and all his workes, the bayne pompe and glorie of the worlde, with all the couetous desires

Pruate Baptisme,

eyes of the same, the carnall desyres of the fleshe, and not to folowe and be led by them?

Answer.

I forsake them all.

Minster.

Doeſt thou in the name of this chylde professe this sayth, to beleue in **GOD** the father almyghtie maker of heauen and earth? And in **Iesus Christ** his only begotten sonne our Lorde: and that he was conceived by the holye ghost, borne of the virgin **Marie**: that he suffered vnder **Pontius Pilate**, was crucified, dead, and buried: that he went downe into hell, and also dyd ryse agayne the thirde day: that he ascended into heauen, and sitteth at the ryght hande of **God** the father almightie, and from thence he shall come agayne at the ende of the worlde, to iudge the quicke and the dead? And do you in his name beleue in the holye ghost. The holye Catholique Church. The Communion of Saintes. The remission of sinnes. Resurrection, and everlastyng lyfe after death?

Answer.

All this I stedfastly beleue.

¶ Let vs pray.

Almyghtie and everlastyng **GOD**, heauenlye father, we geue thee humble thanks, for that thou hast boughsased to call vs to the knowledge of thy grace and sayth in thee: encrease this knowledge, and confyrme this sayth in vs evermore: geue thy holye spirite to this infante, that he beyng borne agayne, and beyng made heyre of everlastyng saluation, through our Lorde **Iesus Christ**, may continue thy seruaunt, and attayne thy promyse, through the same our Lorde **Iesus Christ**,

Private Baptisme.

Christe, thy sonne: who lyueth and raigbeth with thee, in the unitie of the same holye spirite euerlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this chyld hath promised by you to forsake the deuil and al his workes, to beleue in GOD, and to serue hym: you must remember that it is your part and duetie to see that this infant be taught, so soone as he shalbe able, to learne what a solemne bowe, promyse, and profession he hath made by you: and that he maye knowe these thinges the better, ye shall call bppon hym to heare Sermons: and cheefely ye shall prouide that he may learne the Crede, the Lordes prayer, and the ten Commaundementes in the Englishe tongue, and all other thinges whiche a Christian man ought to know and beleue, to his soules health: and that this chyld may be vertuously brought bp, to leade a godlye and a Christian lyfe: remembryng alway that Baptisme doth represent vnto vs our profession, whiche is to folowe the example of our Sauour Christe, and be made lyke vnto hym: that as he dyed and rose agayne for vs, so shoulde we whiche are baptized, dye from sinne, and ryse agayne vnto ryghteousnesse, continually mortifyng all our euill corrupt affections, and dayly proceeding in all vertue and godlynesse of lyuyng.

And so fourth as in publique Baptisme.

But if they which bring the infantes to the Church, do make an vncertayne aunswere to the Priestes questions, and say that they can not tell what they thought, dyd, or sayde, in that

Private Baptisme,

that great feare and trouble of mynde, as often tymes it chaunceth: then let the Priest baptise hym in the fourme aboue written, concernyng Publique Baptisme, sayyng that at the dyp-
pyng the chylde in the font, he shall vse this fourme of wordes.

If thou be not baptized alreedy. *R.* I baptise thee
in the name of the father, and of the sonne, and of
the holy ghost. Amen.

Confirmation, vher- *in is conteyned a Catechisme for chyl dren.*



At the ende that confyrmation may be ministred, to the more edifyng of suche as shall receaue it (according vnto Saint Pauls doctrine, who teacheth that all thynges shoulde be done in the Church to the edification of the same) it is thought good that none hereafter shalbe confyrmmed, but suche as can saye in theyr mother tongue, the articles of the fayth, the Lordes prayer, and the ten commaundementes, and can also aunswere to suche questions of this short Catechisme, as the Byshop (or such as he shall appoynt) shall by his discretion appose them in. And this order is mosse conuenient to be obserued for dyuers considerations.

Fy: &

Of Confyrmation.

First, because that when chyldzen come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promysed for them in Baptisme, they maye then them selues with their owne mouth, and with theyr owne consent, openly before the Church ratifie and confyrme the same, and also promyse that by the grace of GOD, they wyll euermore endeuour them selues, saythfully to obserue and kepe such thinges as they by theyr owne mouth and confession haue assented vnto.

Secondly, forasmuche as Confyrmation is ministred to them that be baptised, that by imposition of handes and prayer, they may receaue strength and defence agaynst all temptations to sinne, and the assautes of the woꝛlde and the deuyl: it is moſte meete to be ministred when chyldzen come to that age, that partly by the frailtie of theyr owne fleshe, partly by the assautes of the woꝛlde and the deuyl, they begyn to be in daunger to fall into sundry kyndes of sinne.

Thirde, for that it is agreeable with the vſage of the Church in tymes past, whereby it was ordeyned that Confyrmation shoulde be ministred to them that were of perfect age, that they beyng instructed in Chyſtes religion, shoulde openlye professe theyr owne sayth, and promyse to be obedient vnto the wyll of God.

And that no man shall thynke that any detriment shall come to chyldzen, by deferring of theyr Confyrmation, he shall know for trueth, that it is certayne by Gods woꝛde, that chyldzen beyng baptised, haue all thynges necessary for theyr saluation, and be vndoubtedly saued.

A Catechisme.

That is to say, an instruction to be learned of
euery childe before he be brought to be
confyrmed of the Byshop.

Question.

What is your name?

Answer.

A. O. M.

Question.

Who gaue you this name.

Answer.

My Godfathers and Godmothers in my baptisme,
wherin I was made a member of Christ, the childe
of God, and an inheritor of the kyngdome of hea-
uen.

Question.

What dyd your Godfathers and Godmothers then
for you?

Answer.

They dyd promyse and bove thre thynges in my
name. First, that I shoulde forsake the deuyl and
all his workes and pompes, the vanities of the wic-
ked worlde, and all the sinfull lustes of the fleshe.
Secondly, that I shoulde beleue all the articles of
the Christian sayth. And thyrde, that I should kepe
Gods holy wyl and commaundementes, and walke
in the same all the dayes of my lyfe.

Question.

Dost thou not thynke that thou art bounde to
beleue, and to do all that they haue promised for
thee.

Answer.

Yes verelye. And by Gods helpe so I wyl. And I
heartilye

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heartily thanke our heauenly father, that he hath called me to this state of saluation, through Iesus Christe our Sauour. And I praye God to geue me his grace, that I maye continue in the same vnto my lyues ende.

Question.

Rehearse the articles of thy beleefe.

Answer.



Beleue in God the father almightie, maker of heauen and of earth. And in Iesus Christ his only sonne our lord, whiche was conceived by the holpe ghost, borne of y^e virgin Marie. Suffered vnder Ponce Pilate, was crucified, dead, & buried, he descended into hel. The thirde day he rose agayne from the dead. He ascended into heauen, and sitteth at the right hande of God the father almightie. From thence he shall come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholique Church. The communion of Saintes. The forgeuenesse of sinnes. The resurrection of the body, and the lyfe euerlastyng. Amen.

Question.

What doest thou cheefely learne in these articles of thy beleefe?

Answer.

First, I learne to beleue in God the father, who hath made me, and all the worlde.

Secondly, in God the sonne, who hath redeemed me and all mankynde.

Thirde, in God the holy ghost, who sanctifieth me and all the elect people of God.

Question.

You sayde that your Godfathers and Godmothers

The Catechisme.

others dyd promyse for you that you shoulde keepe Gods commaundementes. Tell me howe manye there be.

Answer.

Tenne.

Question.

Whiche be they?

Answer.

THe same whiche God spake in the .xx. Chapter of Exodus, saying, I am the Lorde thy GOD whiche haue brought thee out of the lande of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe anye grauen image, nor the lykenesse of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth, thou shalt not bowe downe to them, nor worship them: for I the Lorde thy God am a gelous GOD, and visite the sinnes of the fathers vpon the chyldren, vnto the thirde and fourth generation of them that hate me, and shewe mercie vnto thousandes in them that loue me, and keepe my commaundementes.

iii. Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde wyll not holde hym giltlesse that taketh his name in vayne.

iiii. Remember that thou kepe holy þe Sabboth day. Sixe dayes shalt thou labour and do all that thou hast to do, but the seventh day is the Sabboth of the Lorde thy GOD: in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruaunt, and thy mayde seruaunt, thy cattell, and the straunger that is within thy gates. for in sixe dayes the Lorde made heauen and earth,
the

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the sea, and all that in them is, and rested the seventh day. Wherefore the Lorde blessed the seventh day, and halowed it.

b. Honour thy father and thy mother, that thy dayes may be long in the lande which the Lord thy God geueth thee.

bi. Thou shalt do no murther.

bii. Thou shalt not commit adulterie.

biii. Thou shalt not steale.

ix. Thou shalt not beare false witnes agaynst thy neyghbour.

x. Thou shalt not couet thy neyghbours house, thou shalt not couet thy neyghbours wyfe, nor his seruant, nor his mayde, nor his Ore, nor his Ass, nor any thing that is his.

Question.

What doest thou cheefely learne by these commaundementes?

Answer.

I learne two thynges. My duetie towarde God, and my duetie towarde my neyghbour.

Question.

What is thy duetie towarde God.

Answer.

My duetie towarde God is, to beleue in hym, to feare hym, and to loue hym with all my heart, with all my mynde, with all my soule, and with all my strength. To worship hym. To geue hym thanks. To put my whole trust in hym. To call vpon hym. To honour his holpe name and his worde, and to serue hym truely all the dayes of my lyfe.

Question.

What is thy duetie towarde thy neyghbour?

Answer.

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My duetie towarde my neyghbour is, to loue hym as my selfe, and to do to all men as I woulde they shoulde do vnto me. To loue, honour, and succour my father and mother. To honour and obeye the Queene and her ministers. To submit my selfe to all my gouernours, teachers, spirituall pastours, and maisters. To order my selfe lowlye and reuerently to all my betters. To hurt no body by worde nor deede. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To kepe my handes from pychyng and stealyng, and my tongue from euyll speakyng, lying, and flaundering. To kepe my bodye in temperaunce, sobernesse, and chastitie. Not to couet nor desyre other mens goodes: but learne and labour truelye to get myne owne lyuyng, and to do my duetie in that state of lyfe vnto whiche it shall please GOD to call me.

Question.

My good chylde knowe this, that thou art not able to do these thynges of thy selfe, nor to walke in the commaundementes of GOD, and to serue hym, without his speciall grace, whiche thou must learne at all tymes to call for by diligent prayer. Let me heare therefore yf thou canst say the Lordes prayer?

Answer.

Our father whiche art in heauen, halowed be thy name. Thy kingdome come. Thy wyll be done in earth as it is in heauen. Geue vs this day our dayly breade. And forgeue vs our trespasses, as we forgeue them that trespass against vs. And leade vs not into temptation. But deliuer vs from euyll. Amen.

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Question.

What desyrest thou of God in this prayer?

Answer.

I desyre my Lorde **G O D** our heauenlye father, who is the geuer of all goodnesse, to sende his grace vnto me and to all people, that we may worshyppe hym, serue hym, and obey hym as we ought to do. And I pray vnto **G O D** that he wyll sende vs all thynges that be needefull both for our soules and bodyes, and that he wyll be mercyfull vnto vs, and forgiue vs our sinnes, and that it wyll please hym to saue and defende vs in all daungers ghostly and bodily, and that he wyll kepe vs from all sinne and wyckednes, and from our ghostly enemye, and from euerlastyng death. And this I trust he wyll do of his mercy and goodnes, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

So soone as the chyldren can say in theyr mother tongue the articles of the fayth, the Lordes prayer, and the ten commaundementes, and also can aunswere to suche questions of this short Catechisme, as the Byshop (or such as he shall appoynt) shall by his discretion appose them in, then shall they be brought to the Byshoppe by one that shalbe theyr Godfather or Godmother, that euerye chylde may haue a witnessse of his confirmation. And the Byshop shall confirme them on this wyse.

Confirmation.

Our helpe is in the name of the Lorde.

Answer.

Whiche hath made both heauen and earth.

Minister.

Blessed is the name of the Lorde.

Answer.

Of Confirmation.

Answer.

Henceforth worlde without ende.

Minister.

Lord heare our prayer.

Answer.

And let our crye come vnto thee.

¶ Let vs pray.



Almyghtie and euerliuyng GOD,
who haste boughsased to regenerate
these thy seruantes by water and
the holy ghost, and hast geuen vnto
them forgeuenes of all theyr sinnes:
strengthen them we beseeche thee
(O Lord) with the holpe ghost the comforter, and
dayly increase in them thy manifolde giftes of grace,
the spirite of wysdome and vnderstandyng, the spi-
rite of counsaile and ghostly strength, the spirite of
knowledge and true godlynesse, and fulfyll them
(O Lord) with the spirite of thy holy feare. Amen.

Then the Byshop shall lay his hande vpon euerye chylde se-
uerally, saying.

Defende (O Lord) this chylde with thy hea-
uenly grace, that he may continue thyne for
euer, and dayly encrease in thy holpe spirite
more and more, vntill he come vnto thy euerlastyng
kyngdome. Amen.

Then shall the Priest say.

¶ Let vs pray.



Almyghtie euerliuyng God, whiche
maketh vs both to wyll and to do
those thynges that be good and ac-
ceptable vnto thy maiestie. we
make our humble supplications
S ii vnto

Of Confirmation.

unto thee for these chyldren, vppon whom (after the example of thy holy apostles) we haue laide our handes, to certifie them (by this signe) of thy fauour and gracious goodnes toward them: Let thy fatherly hande, we beseeche thee, euer be ouer them, let thy holy spirite euer be with them, and so leade them in the knowledge and obedience of thy worde, that in the ende they may obtayne the euerlastyng lyfe, thorow our Lorde Iesus Christe, who with thee and the holy ghost, liueth and raigneth one God, worlde without ende. Amen.

¶ Then the Byshop shall blesse the chyldren, thus saying.

¶ The blessing of GOD almightie, the father, the sonne, and the holy ghost, be vpon you, and remaine with you for euer. Amen.

¶ The Curate of enery parishe, or some other at his appoyntment, shall diligently vppon Sundayes and holy dayes, halfe an houre before Euenlong, openly in the Church instruct and exortyne so many chyldren of his parishe, sent vnto hym, as the tyme wyll serue, and as he shall thynke conuenient in some part of this Catechisme.

And all Fathers, Mothers, Maisters, and Dames, shall cause theyr chyldren, seruantes, and Prentises, whiche haue not learned theyr Catechisme, to come vnto the Church at the tyme appoynted, and obediently to heare, and be ordered by the Curate, vntyll suche tyme as they haue learned all that is here appoynted for them to learne.

And whensoever the Byshop shall geue knowledge for chyldren to be brought before hym to any conuenient place for theyr confyrmation, then shall the Curate of the parishe, eyther bying

Of Matrimonie.

or sende in wytyng the names of all those children of the parishe, whiche can say the articles of the fayth, the Lordes prayer, the ten commaundementes, and also howe many of them can aunswere to the other questions conteyned in this Catechisme.

And there shall none be admitted to the holy communion, butt yll suche tyme as he can saye the Catechisme, and be confyrmied.

The fourme of solemnization of Ma- trimonie.

First, the banes must be asked three severall Sundayes or ho-lye dayes, in the tyme of service, the people beyng present after the accustomed maner.

And yf the persons that woulde be maryed, dwell in dyvers parisshes, the banes must be asked in both paryshes. And the Cu- rate of one parishe shall not solemnize Matrimonie betwixt them, without a certificate of the banes being thysse asked, from the Cu- rate of the other paryshe.

At the daye appoynted for solemnization of Matrimonie, the persons to be maryed shall come into the bodye of the Church, with theyr freendes and neyghbours, and there the Priest shall say thus.



Carely beloued freendes, we are gathe- red together here in the syght of GOD, and in the face of his congregation, to ioyne together this man and this wo- man in holy Matrimonie, whiche is an honourable estate, instituted of GOD in Paradise.

Of matrimonie.

in the tyme of mans innocencie, signifyng vnto vs the mysticall vnion that is betwixt Christe and his Church. which holie estate, Christe adourned and beawtified with his presence and fyrste miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hande braduisedly, lyghtly, or wantonly, to satisfie mens carnall lustes and appetites, like brute beastes that haue no vnderstandyng: but reuerently, discretely, aduisedly, soberly, and in the feare of God, duely consydering the causes for whiche Matrimonie was ordeyned. One was, the procreation of chyldren, to be brought vp in the feare and nurture of the Lorde, and prayse of God. Secondly, it was ordeyned for a remedie agaynst sinne, and to auoide fornication, that suche persons as haue not the gyft of continencie, might marry, and kepe them selues vndefiled members of Christes body. Thirdly, for the mutuall societie, helpe, and comfort that the one ought to haue of the other, both in prosperitie and aduersitie, into the whiche holie estate these two persons present come to be ioyned. Therefore yf any man can shew any iust cause why they may not lawfully be ioyned together, let hym now speake, or els hereafter for euer holde his peace.

And also speakyng to the persons that shalbe marryed, he shall saye.



Require and charge you (as you wyll aunswere at the dreadfull day of iudgement, when the secretes of all heartes shalbe disclosed) that yf eyther of you do knowe anye impediment why ye may not

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not be lawfully ioined together in Matrimony, that ye confesse it. For be ye well assured, that so manye as be coupled together otherwyle then Gods worde doth allowe, are not ioyned together by God, neither is they? Matrimonic lawfull.

C At whiche day of maryage, yf any man do alleage and declare any impediment why they may not be coupled together in Matrimonic, by Gods lawe, or the lawes of this Realme, and wyl be bounde, and sufficient suerties with hym to the parties, or els put in a caution to the full value of suche charges as the persons to be maryed both susteyne, to proue his allegation: then the Solemnization must be deferred vnto suche tyme as the tructh be tryed. If no impediment be alleaged, then shall the Curate say vnto the man.

R. Wilt thou haue this woman to thy wedded wife, to lyue together after Gods ordinaunce in the holy estate of Matrimonic? wilt thou loue her, comfort her, honour and kepe her, in sicknes and in health? And forsakyng all other, kepe thee onlye to her, so long as you both shall lyue?

The man shall aunswere.

I wyll.

Then shall the Priest say to the woman.

R. Wilt thou haue this man to thy wedded husbande, to lyue together after Gods ordinaunce in the holy estate of Matrimonic? wilt thou obey him, and serue hym, loue, honour, and kepe hym, in sicknes and in health, and forsakyng all other, kepe thee only vnto hym, as long as you both shall lyue?

The woman shall aunswere.

I wyll.

Of matrimonic.

Then shall the Minister say.

Who giveth this woman to be married unto this man?

And the Minister receayving the woman at her father or friends hands, shall cause the man to take the woman by the right hande, and so eyther to geue theyr troth to other. The man first saying.

I. N. take thee. N. to my wedded wyfe, to haue and to holde, from this day forwarde, for better, for worse, for richer, for pooer, in sickness, and in health, to loue, and to cheryshe, tyll death vs depart, accordyng to Gods holy ordinaunce, and thereto I plight thee my troth.

Then shall they loose theyr handes, and the woman takyng agayne the man by the ryght hande, shall say.

I. N. take thee. N. to my wedded husbande, to haue and to holde, from this day forwarde, for better, for worse, for richer, for pooer, in sickness, and in health, to loue, cheryshe, and to obey, tyll death vs depart, accordyng to Gods holy ordinaunce, and thereto I geue thee my troth.

Then shall they agayne lose theyr handes, and the man shall geue vnto the woman a ring, laying the same vppon the booke, with the accustomed duetie to the Priest and Clarke. And the Priest taking the ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans lefte hande. And the man taught by the Priest, shall say.

With this ring I thee wedde, with my body I thee worshyp, and with all my worldly goodes I thee endowe. In the name of the father, and of the sonne, and of the holy ghost. Amen.

Then

Of matrimonic.

Then the man leaueing the r yng vppon the fourth finger of the womans left hande, the Minister shall say.



Eternall GOD, creatour and preseruer of all mankynde, geuer of all spirituall grace, the aucthour of euerlastyng lyfe, sende thy blessing vppon these thy seruantes, this man and this woman, whom we blesse in thy name, that as Isahac & Rebecca lyued faythfully together, so these persons may surely perfourme and kepe the bove and couenaunt betwixt them made, whereof this r yng geuen and receaued, is a token and pledge, and may euer remayne in perfect loue and peace together, and lyue accordyng vnto thy lawes, through Iesus Christ our Lorde.

Then shall the Priest ioyne theyr ryght handes together, and say.

Those whom God hath ioyned together, let no man put a sunder.

Then shall the Minister speake vnto the people.



Drasmuche as. M. and. M. haue consented together in holy wedlocke, and haue witnessed the same before GOD and this company, and therto haue geuen and pledged theyr troth eyther to other, and haue declared the same by geuyng and receauing of a r yng, and by ioyning of handes, I pronounce that they be man and wyfe together. In the name of the father, of the sonne, & of the holye ghost. Amen.

And

Of Matrimonie,

And the Minister shall adde this blessing.

GOD the father, God the sonne, God the holye
ghost, blesse, preserue and kepe you. The Lorde
mercifully with his fauour looke vppon you,
and so fyll you with all spirituall benediction and
grace, that you may so lyue together in this lyfe, that
in the world to come, you may haue lyfe euerlasting.
Amen.

Then the Minister or Clarkes goyng to the Lordes Table,
shall say or sing this Psalmes folowynge.

Beati.
omnes.
Psalmes.
Cxxviii,



Blessed are all they that feare the lord;
and walke in his wayes.

For thou shalt eate the labour of
thy handes: O well is thee, and hap-
pye shalt thou be.

Thy wyfe shalbe as the fruitefull
bine: vpon the walles of thy house.

Thy chyldren lyke the Oliue braunches: rounde
about thy table.

Loe, thus shall the man be blessed: that feareth
the Lorde.

The Lorde from out of Sion, shall blesse thee:
that thou shalt see Hierusalem in prosperitie all thy
lyfe long.

Yea, that thou shalt see thy chyldrens chyldren:
and peace vpon Israel.

Glozy be to the father. &c. As it was in the. &c.

Or els this Psalmes folowynge.

Deus
Misere-
atur,
Psalmes.
xlvii,



GOD be mercifull vnto vs, and blesse vs:
and shewe vs the lyght of his counte-
naunce, and be mercifull vnto vs.

That thy way may be knownen vpon
the earth: thy sayyng health among
all

Of matrimonie.

all nations.

Let the people prayse thee (O God:) yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke ryghteously, and gouerne the nations vpon the earth.

Let the people prayse thee (O God:) let all the people prayse thee.

Then shall the earth bryng forth her encrease: and God, euen our God, shall geue vs his blessing.

God shall blesse vs: and all the endes of the worlde shall feare hym.

Glozy be to the father. &c. As it was in the. &c.

The Psalm ended, and the man and the woman kneelyng afore the Lordes Table: the Priest standyng at the table, and turnyng his face to warde them, shall say.

Lord haue mercie vpon vs.

Answer.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

Our father whiche art in heauen. &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euyl. Amen.

Minister.

O Lord saue thy seruauit, and thy handmayde.

Answer.

Whiche put theyr trust in thee.

Minister.

O Lord sende them helpe from thy holy place.

Answer.

And euermore defende them.

Minister.

Of Matrimonie,

Minister.

Be vnto them a towre of strength.

Answer.

From the face of theyr enimie.

Minister.

O Lorde heare our prayer.

Answer.

And let our crye come vnto thee.

Minister.



God of Abraham, God of Isaac, God of Jacob, blesse these thy seruantes, & geue the seede of eternall lyfe in theyr myndes, that whatseuer in thy holye worde they shall profitably learne, they may in deede fulfyll the same. Loke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou dydest sende thy blessing vppon Abraham and Sara to theyr great comfort: so bouchsafe to sende thy blessing vpon these thy seruantes, that they obeying thy wyll, and alway beyng in safetie vnder thy protection, maye abyde in thy loue vnto theyr lyues ende: through Iesu Christe our Lorde, Amen.

This prayer next folowynge shalbe omitted where the woman is past chylde byrth.

O Mercyfull Lorde & heauenly father, by whose gracious gyft mankynde is increased: we beseeche thee assist with thy blessing these two persons, that they may both be fruitefull in procreation of chyl dren, and also lyue together so long in godly loue and honestie, that they may see their childrens children, vnto the thirde and fourth generation, vnto thy prayse and honour: through Iesus Christ our Lorde. Amen.

O God,

Of matrimonie.

O GOD, whiche by thy myghtie power haste made all thynges of naught, whiche also after other thynges set in order, diddest appoynt that out of man (created after thyne owne image and similitude) woman shoulde take her begynnyng: and knittynge them together, dydest teache that it shoulde neuer be lawfull to put a sunder those, whom thou by Matrimonie haddest made one: **O** GOD whiche hast consecrated the state of Matrimonie to suche an excellent mysterie, that in it is signified and represented the spirituall marriage and vnitie betwixt Christe and his Church: Looke mercyfullie vppon these thy seruantes, that both this man may loue his wyfe, according to thy worde (as Christ did loue his spouse the Church, who gaue him selfe for it, louyng and cherishyng it euen as his owne fleche,) and also that this woman may be louyng and amiable to her husband as Rachel, wyse as Rebecca, faythfull and obedient as Sara, and in all quietnes, sobrietie and peace, be a folower of holy and godly matrones. **O** Lord blesse them both, and graunt them to inherite thy euerlasting kingdome: through Iesus Christe our Lorde. Amen.

Then shall the Priest say,

A Almighty GOD, whiche at the beginning did create our first parentes Adam and Eue, and dyd sanctifie and ioyne them together in Marriage: poure vpon you the ryches of his grace, sanctifie and blesse you, that ye may please hym both in body and soule, and liue together in holy loue, vnto your lyues ende. Amen.

Then

Of Matrimonie.

Then shall begin the Communion, and after the Gospell, shall be sayde a Sermon, wherein ordinarily, so oft as there is any marriage, the office of a man and wyfe shalbe declared, accordyng to holy scripture: or yf there be no Sermon, the Minister shall reade this that foloweth,

All ye which be married, or whiche intende to take the holy state of matrimonie bpon you, heare what holye scripture doth saye, as touchyng the duetie of husbandes towarde theyr wyues, & wyues towarde theyr husbandes. Saint Paul in his Epistle to the Ephesians the fifth Chapter, doth geue this commaundement to all maryed men.

Ye husbandes loue your wyues, euen as Christe loued the Churche, and hath geuen hym selfe for it, to sanctifie it, purging it in the fountayne of water, through the worde, that he might make it vnto him selfe a glorious congregation, not hauyng spot or wrinckle, or any such thying, but that it should be holy and blamelesse. So men are bounde to loue theyr owne wyues, as theyr owne bodyes.

He that loueth his owne wyfe, loueth hym selfe. For neuer dyd any man hate his owne fleshe, but nourisheth and cherisheth it, euen as the Lorde doth the congregation: for we are members of his bodye, of his fleshe, and of his bones.

For this cause shall a man leaue father and mother, and shalbe ioyned vnto his wyfe, and they two shalbe one fleshe. This mysterie is great, but I speake of Christe and of the congregation. Neuerthelesse, let euery one of you so loue his owne wife, euen as hym selfe.

Lyke wyse the same S. Paul (writing to the Colossians) speaketh thus to all men that be maryed.

Ye

Of matrimonie.

Ye men loue your wyues, and be not bytter bnto them.

Hearc also what saint Peter the apostle of Christ i. Pet. 3. (which was hym selfe a maryed man) sayth bnto all men that are maryed. Ye husbandes dwell with your wyues accordyng to knowledge, geuyng honour bnto the wyfe, as bnto the weaker vessell, and as heyres together of the grace of lyfe, so that your prayers be not hindered.

Hitherto ye haue heard the duetie of the husband towarde the wyfe.

Nowe lyke wyse ye wyues, heare and learne your duetie towarde your husbandes, euen as it is playnely set foorth in holy scripture.



Saint Paul in the forenamed Epistle to the Ephesians, teacheth you thus. Ye women submit your selues bnto your owne husbandes, as bnto the Lorde: for the husbände is the wyues head, euen as Christe is the head of the Church. And he is also the sauour of y whole body. Therefore as the

Ephe. v.

Churche or congregation is subiect bnto Christe: so lyke wyse let the wyues also be in subiection bnto theyr owne husbandes in all thynges. And agayne he sayth, Let the wyfe reuerence her husband. And (in his Epistle to the Colossians) saint Paul geueth you this short lesson. Ye wyues, submit your selues bnto your owne husbandes, as it is conuenient in the Lorde.

Colos. 3.

Saint

Of Matrimonie,

i. Pet. 3.



Saint Peter also doth instruct you be-
ry godly, thus saying, Let wyues be
subiect to theyr owne husbandes: so
that yf any obey not the worde, they
may be wonne without the word by
the conuersation of the wiues, while
they beholde your chaste conuersation coupled with
feare, whose apparell let it not be outwarde, with
broydred heere, and trimming about with golde, ey-
ther in putting on of gorgeous apparell: but let the
hyd man whiche is in the heart be without all cor-
ruption, so that the spirite be milde and quiet, which
is a pretious thyng in the syght of God.

For after this maner (in the olde tyme) did the ho-
ly women whiche trusted in GOD apparell them-
selues, beyng subiect to their owne husbandes: as
Sara obeyed Abraham, calling hym Lorde, whose
daughters ye are made doynge well, and beyng not
dismayde with any feare.

The newe marryed persons, the same day of theyr marriage,
must receaue the holy Communion.

¶ The order for the visitation of the sicke.

The Priest entreyng into the sicke persons house shall
say.

Peace be in this house, and to all that dwell in it.
When he commeth into the sicke mans presence, he shall say,
knelynge downe.

Remember not Lorde our iniquities, nor the
iniquities of our forefathers. Spare vs good
Lorde, spare thy people whom thou hast redee-
med with thy most pretious blood, and be not angry
with

The visitation of the sicke.

with vs for ever.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruaunt.

Answer.

which putteth his trust in thee.

Minister.

Sende hym helpe from thy holy place.

Answer.

And euermore mightily defende hym.

Minister.

Let the enemye haue none aduauntage of him.

Answer.

For the wycked approche to hurt hym.

Minister.

Be vnto hym (O Lord) a strong towre.

Answer.

From the face of his enemye.

Minister.

Lord heare our prayers.

Answer.

And let our crye come vnto thee.

Minister.



Lord loke downe from heauen, behold,
visite, and relieue this thy seruaunt:
Loke vpon hym with the eyes of thy
mercies, geue hym comfort and sure con-
fidence in thee: Defende hym from the
danger

The visitation of the sicke.

daunger of the enemye, and kepe hym in perpetuall peace and safetie, through Iesus Christe our Lorde. Amen.



Care vs almyghtie and moſte mercyfull GOD and ſauour. Extend thy accuſtomed goodneſſe to this thy ſeruaunt whiche is greeued with ſickneſſe. Viſite hym, O Lorde, as thou diddeſt viſite Peters wyues mother, and the captaynes ſeruaunt. So viſite and reſtore vnto this ſicke perſon his former health (yf it be thy wyll) or els geue hym grace ſo to take thy viſitation, that after this paynefull lyfe ended, he maye dwell with thee in lyfe euerlaſtyng. Amen.

¶ Then ſhall the Miniſter exhort the ſicke perſon after this fourme, or other lyke.

Dearely beloued, knowe this, that almyghtie God is the Lorde of lyfe and death, and ouer all thynges to them parteynyng, as youth, ſtrength, health, age, weakenelle, and ſickneſſe: Wherefore, whatſoeuer your ſickneſſe is, knowe you certaynely that it is Gods viſitation. And for what cauſe ſo euer this ſickneſſe is ſent vnto you: whether it be to trye your patience for the example of other, and that your fayth may be founde in the day of the Lorde laudable, glorious, and honorable, to the encrease of glory, and endeles felicitie: or els it be ſent vnto you to correct and amende in you whatſoeuer doth offende the eyes of our heauenlie father: knowe you certainely, that yf you truely repent you of your ſinnes, and beare your ſickneſſe patiently, truſting in Gods mercie for his deare ſonne Ieſus Chriſtes ſake, and render vnto hym humble thanks

The visitation of the sicke.

thankes for his fatherly visitation, submitting your selfe wholly to his wyll, it shall turne to your profite, and helpe you forwarde in the ryght way that lea-
deth vnto euerlastyng lyfe.

If the person visited be very sicke, then the Curate may end
his exhortation in this place.

Take therefore in good woorth the chastisement
of the Lord: for whom the Lord loueth, he cha-
stiseth, yea (as S. Paul sayth) he scourgeth every
sonne whiche he receaueth. If you endure chastise-
ment, he offereth him selfe vnto you, as vnto his
owne chylde. What sonne is he that the father
chastiseth not? If ye be not vnder correction, where-
of all true chylde are partakers, then are ye ba-
stardes, and not chylde. Therefore, seeing that
when our carnall fathers do correct vs, we reuerent-
ly obey them: shall we not now much rather be obe-
dient to our spirituall father, and so lyue? And they
for a fewe dayes do chastise vs after theyr owne plea-
sure, but he doth chastise vs for our profite, to the
intent he may make vs partakers of his holynesse.
These wordes good brother are Gods wordes, and
written in holie scripture for our comfort and in-
struction, that we shoulde patiently & with thankes-
geuyng beare our heauenly fathers correction,
whensoeuer by any maner of aduersitie it shal please
his gracious goodnes to visite vs. And there shoulde
be no greater comfort to Christian persons, then to
be made lyke vnto Christe by sufferynge patiently ad-
uersities, troubles, and sicknesses. For he hym selfe
went not by to ioy, but first he suffered payne, he en-
tered not into his glory, before he was crucified. So

The visitation of the sicke.

truely our way to eternall ioy, is to suffer here with Christe, and our doore to enter into eternall lyfe, is gladly to dye with Christe, that we may ryse agayne from death, and dwell with hym in euerlasting lyfe. Now therefore takyng your sicknesse which is thus profitable for you, patientlye: I exhort you in the name of God, to remember the profession whiche you made vnto God in your baptisme. And forasmuch as after this lyfe there is accompt to be geuen vnto the ryghteous iudge, of whom all must be iudged without respect of persons: I requyre you to examine your selfe, and your state both towarde God and man, so that accusyng and condemnynge your selfe for your owne faultes, you may synde mercie at our heauenlye fathers hande for Christes sake, and not be accused & condemned in that fearefull iudgement. Therefore I shall shortly rehearse the articles of our sayth, that ye may knowe whether you do beleue as a Christian man shoulde, or no.

Here the Minister shall rehearse the articles of the sayth, saying thus.

Doest thou beleue in God the father almyghtie?

¶ And so forth as it is in Baptisme.

Then shall the Minister examyne whether he be in charitie with all the worlde: exhortyng hym to forgeue from the bottom of his heart, all persons that haue offended hym: and yf he haue offended other, to aske them forgeuenesse. And where he hath done iniurie or wrong to anye man, that he make amendes to the pttremost of his power. And yf he haue not afore disposed his goodes, let hym then make his will. But
men

The visitation of the sicke.

men must be oft admonished, that they set an order for theyr temporal goodes and landes, when they be in health. And also declare his debtes what he oweth, and what is owyng vnto hym, for dischargyng of his conscience, and quietnesse of his executors.

These wordes before rehearsed, maye be sayde before the Minister beginne his prayer, as he shall see cause.

The Minister may not forget, nor omit to moue the sicke person, and that most earnestly, to liberalitie towarde the poore.

Here shall the sicke person make a speciall confession, yf he feele his conscience troubled with any wayghtie matter. After which confession, the Priest shall absolue hym after this sort.



Our Lorde Iesus Christe, who hath left power to his Church to absolue all sinners, which truly repent and beleue in hym, of his great mercie forgue thee thyne offences: and by his auctoritie committed to me, I absolue thee from all thy sinnes, in the name of the father, and of the sonne, and of the holy ghost. Amen.

And then the Priest shall say the Collect folowynge.

¶ Let vs pray.



Most mercifull GOD, which accordyng to the multitude of thy mercyes, doest so put awaye the sinnes of those whiche truly repent, that thou remembrest them no more: open thine eye of mercie vpon this thy seruauit, who moste earnestlye desyreth pardon.

¶ iii

The visitation of the sicke.

pardon and forgeuenesse. Renue in hym, moste lo-
uyng father, whatsoeuer hath ben decayed by the
fraude and malice of the deuyll, or by his owne
carnall wyl and fraylenesse: preserue and continue
this sicke member in the vnitie of thy Churche:
consyder his contrition, accept his teares, assuage
his payne, as shalbe seene to thee moste expedient
for hym. And forasmuch as he putteth his full trust
only in thy mercie, impute not vnto hym his former
sinnes, but take hym vnto thy fauour: through the
merites of thy moste dearely beloued sonne Iesus
Christe. Amen.

¶ Then the Minister shall say this psalme.

In te
domine
speraui.
psal. 71.



In thee O Lord haue I put my trust.
let me neuer be put to confusion: but
rid me, and deliuer me in thy ryghte-
ousnesse, encline thyne eare vnto me,
and saue me.

Be thou my strong holde (where-
vnto I may alway resort:) thou haste promysed to
helpe me, for thou art my house of defence, and my
castell.

Deliuier me (O my God) out of the hand of the vn-
godly: out of the hande of the vnrightheous and cru-
ell man.

For thou (O Lord God) art the thing that I long
for: thou art my hope euen from my youth.

Through thee haue I ben holden by euer sence I
was borne: thou art he that toke me out of my mo-
thers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto manye:
but my sure trust is in thee.

O let my mouth be filled with thy prayse: that I
may syng of thy glory, and honour all the day long,
Cast

The visitation of the sicke.

Cast me not away in the tyme of age: forsake me not when my strength faileth me.

For myne enemyes speake agaynst me, and they that lay wayte for my soule, take their counsell together, saying: **GOD** hath forsaken hym, persecute hym, and take hym, for there is none to deliuer hym.

Go not farre from me, **O GOD**: my **GOD** hast thee to helpe me.

Let them be confounded and perishe that are agaynst my soule: let them be couered with shame and dishonour that seeke to do me euill.

As for me I will patiently abyde alway: and wyl prayse thee more and more.

My mouth shall dayly speake of thy ryghteousnes and saluation: for I knowe no ende thereof.

I wyl go forth in the strength of the Lord **GOD**: and wyl make mention of thy ryghteousnesse only.

Thou (**O GOD**) hast taught me from my youth vntyll now: therefore I wyl tell of thy wonderous workes.

Forsake me not (**O GOD**) in myne olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to al them that are yet to come.

Thy ryghteousnesse (**O GOD**) is very high, and great thynges are they that thou hast done: **O GOD** who is lyke vnto thee.

O what great troubles and aduersities hast thou shewed me: and yet dyddest thou turne and refreshe me, yea and broughtest me from the deepe of the earth agayne.

Thou hast brought me to great honour: and comforted me on euery syde.

C iiii

Therefore

The visitation of the sicke.

Therefore wyll I prayse thee and thy faithfulness
(O GOD) playing vpon an instrument of musike:
vnto thee wyll I sing vpon the harpe, O thou holye
one of Israel.

My lippes wyll be fayne, when I syng vnto thee:
and so wyll my soule whom thou hast deliuered.

My tongue also shall talke of thy ryghteousnesse
all the day long: for they are confounded & brought
vnto shame, that seeke to do me euyll.

Glorie be to the father, and to the sonne: and to
the holy ghost.

As it was in the beginning, is now, and euer
shalbe: worlde without ende. Amen.

Adding this.

O Sauour of the worlde, saue vs, which by thy
crosse and pretious blood haste redeemed vs,
helpe vs we beseeche thee, O GOD.

Then shall the Minister say.



THe almightie Lord, whiche is a most strong tower to all them that put theyr trust in hym, to whom all thinges in heauen, in earth, and vnder earth do bowe and obey, be now and euermore thy defence, and make thee knowe & feelee, that there is no other name vnder heauen geuen to man, in whom, and through whom thou mayest receaue health and saluation, but onely the name of our Lorde Iesus Christe. Amen.

¶ The

The Communion of the sicke.



As much as all mortall men be subiect to manye sodayne perilles, diseases, & sicknesses, and euer vncertayne what tyme they shall depart out of this lyfe: Therefore, to thintent they may be alwayes in a redynesse to dye, whensoever it shall please almyghtie God to call them, the Curates shall diligently from tyme to tyme, but specially in y plague tyme, exhort theyr parishioners to the oft receauing in the

Churche of the holy Communion of the bodye and blood of our Sauour Christe. Whiche yf they do, they shall haue no cause in theyr sodayne visitation to be vquieted for lacke of the same. But yf the sicke person be not able to come to the churche, and yet is desyrous to receaue the Communion in his house, then he must geue knowledge ouer nyght, or els early in the mornynge to the Curate, signifyng also howe many be appoynted to Communicate with hym. And hauyng a conuenient place in the sicke mans house, where the Curate may reuerentlye minister, and a good number to receaue the Communion with the sicke person, with all thinges necessary for the same, he shall there Minister the holye communion.

The Collect.



Almyghtie euerlyuyng G O D, maker of mankynde, whiche doest correct those whom thou doest loue, and chastisest euerye one whom thou doest receaue: we beseeche thee to haue mercie vpon
this

The Communion of the sicke:

this thy seruant visited with thy hande, and to graunt that he may take this sickness patiently, and recouer his bodyly health (yf it be thy gracious wil) and whensoever his soule shall depart from the bodye, it may be without spot presented vnto thee: through Iesus Christe our Lorde. Amen.

The Epistle.



Y sonne, despyse not the correction of the Lorde, neither faint when thou art rebuked of him: for whom the Lorde loueth, hym he correcteth, yea and he scourgeth euery sonne whom he receaueth.

The Gospel.



Eerly verily I say vnto you, he that heareth my worde, and beleueth on hym that sent me, hath euerlastyng lyfe, and shall not come vnto damnation, but he passeth from death vnto lyfe.

¶ At the tyme of the distribution of the holye Sacrament, the Priest shall fyrste receaue the Communion hym selfe, and after minister vnto them that be appoynted to communicate with the sicke.

¶ But yf any man; eyther by reason or extremittie of sicknesse, or for lacke of warnyng in due tyme to the Curate, or for lacke of company to receaue with hym, or by any other iust impediment, do not receaue the Sacramentes of Christes body and blood

At the buriall of the dead.

blood: then the Curate shall instruct hym, that yf he do truly repent hym of his sinnes, and stedfastly beleue that Iesus Christe hath suffered death vpon the crosse for hym, and shedde his blood for his redemption, earnestly remembryng the benefites he hath thereby, and geuyng hym heartie thanks therfore, he doth eate and drynke the bodye and blood of our Saviour Christe profitablye to his soules health, although he do not receaue the Sacrament with his mouth.

When the sicke person is visited, and receaueth the holy communion all at one tyme, then the Prieste for more expedition shall cut of the fourme of the visitation at the Psalm (In thee O Lorde haue I put my trust) and go straght to the communion.

In the tyme of plague, swette, or suche other lyke contagious tymes of sickneses or diseases, when none of the parische or neighbours can be gotten to communicate with the sicke in theyr houses for feare of the infection, vpon speciall request of the diseased, the Minister may alonely communicate with hym.

The order for the buriall of the dead.

The Prieste meetyng the corpes at the Churche stile, shall say, or els the Priestes and clarkes shall syng, and so go eyther vnto the churche, or towarde the graue.



I am the Resurrection and the lyfe (sayth the Lorde) He that beleueth in me, yea though he were dead, yet shall he lyue. And whosoever lyueth and beleueth in me, shall not dye for euer.

John. xi.

I knowe

At the buriall of the dead.

Job. xix.



Know that my redeemer liueth, and that I shall rylse out of the earth in the last day, & shalbe couered agayne with my skinne, and shall see God in my fleshe, yea and my selfe shall beholde hym, not with other, but with these same eyes.

1. Tim. vi.



Job. i.

We brought nothyng into this world, neyther may we carye any thing out of this worlde. The Lorde geueth, and the Lorde taketh away, euen as it hath pleased the Lord, so commeth thynges to passe, blessed be the name of the Lorde.

When they come to the graue, whyle the corpes is made redie to be layde into the earth, the Priest shall say, or the Prieste and Clarkes shall syng.

Job. ix.



Man that is borne of a woman, hath but a short tyme to liue, and is full of miserie, he commeth bp, and is cut downe lyke a flowre. He fleeth as it were a shadowe, and neuer continueth in one stay. In the middelt of lyfe we be in death. Of whom may we seeke for succour, but of thee, O Lorde, which for our sinnes iustly art displeased. Yet O Lorde God most holy, O Lorde most mightie, O holye and most mercyfull sauour, delyuer vs not into the bitter paynes of eternall death. Thou knowest lord the secretes of our hearts, shut not bp thy mercyfull eyes to our prayers, but spare vs Lorde most holy, O God most myghtie, O holye and mercifull sauour, thou most worthy iudge eternal, suffer vs not at our last houre for any paines of death to fall from thee,

Then

At the buriall of the dead.

¶ Then whyle the earth shalbe cast vpon the body by some standyng by, the Priest shall say.



¶ Inasmuche as it hath pleased almyghtie GOD of his great mercie, to take vnto hym selfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall lyfe, through our Lorde Iesus Christe, who shall chaunge our vyle body, that it may be lyke to his glorious bodye, accordyng to the myghtie workyng, wherby he is able to subdue all thynges to him selfe.

¶ Then shalbe sayde or song.



¶ Hearde a voyce from heauen, saying vnto me, wryte, from hencefoorth blessed are the dead which dye in the Lord. Euen so sayth the spirite, that they rest from theyr labours.

¶ Then shall folowe this Lesson, taken out of the .xv. Chapter to the Corinthians, the first Epistle.



¶ Christ is rysen from the dead, and be- come the first frutes of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all dye, euen so by Christe shall all be made alque, but euerye man in his owne order. The fyrste is Christes at his comyng. Then commeth the ende, when he hath deliuered by the kyngdome to God the father, when he hath put downe al rule, and

At the buriall of the dead.

and all aucthoritie and power. For he muste raigne
till he hath put all his enemies vnder his feete.
The last enemy that shalbe destroyed, is death: for
he hath put all thynges vnder his feete. But when
he sayth, all thynges are put vnder hym, it is mani-
fest that he is accepted whiche dyd put all thynges
vnder hym. When al thinges are subdued vnto him,
then shall the sonne also hym selfe be subiect vnto
him that put all thinges vnder him, that God may
be all in all. Els what do they which are baptised o-
uer the dead, yf the dead ryse not at all? Why are they
then baptized ouer them? yea, and why stand we al-
way then in ieopardie? By your reioycing which I
haue in Christ Iesu our Lorde, I dye dayly. That I
haue fought with beastes at Ephesus after the ma-
ner of men, what auantageth it me, yf the dead
ryse not agayne? Let vs eate and drynke, for to mo-
rowe we shall dye. Be not ye deceaued. Euill wor-
des corrupte good maners. Awake truely out of
sleepe, and sinne not. For some haue not the know-
ledge of God. I speake this to your shame. But some
man wyll say, Howe aryse the dead? With what bo-
dy shall they come? Thou foole, that whiche thou
sowest, is not quickened except it dye. And what so-
west thou? Thou sowest not that bodye that shall
be, but bare corne, as of wheate or some other, but
God geueth it a body at his pleasure, to euerye seede
his owne bodye. All fleshe is not one maner of
fleshe. But there is one maner of fleshe of men,
and another maner of fleshe of beastes, another of
fisshes, another of byrdes. There are also celestia-
ll bodyes, and there are bodyes terrestriall. But the
glory of the celestia-ll is one, and the glory of the ter-
restriall is another. There is one maner glorye of
the

At the buriall of the dead.

the sunne, and another glorie of the moone, and another glory of the starres: For one starre differeth from another in glorie. So is the resurrection of the dead. It is sown in corruption, it riseth agayne in incorruption. It is sown in dishonour, it riseth agayne in honour. It is sown in weaknes, it riseth agayne in power. It is sown a naturall body, it riseth agayne a spirituall bodye. There is a naturall bodye, and there is a spirituall bodye, as it is also written, The fyrste man Adam was made a liuyng soule, and the laste Adam was made a quickenynge spirite. Howe be it, that is not fyrste whiche is spirituall, but that whiche is naturall, and then that whiche is spirituall. The fyrste man is of the earth, earthy. The second man, is the Lorde from heauen, heauenlye. As is the earthy, suche are they that be earthy. And as is the heauenly, suche are they that be heauenlye. And as we haue borne the image of the earthy, so shall we beare the image of the heauenly. This I say brethren, that fleshe and blood can not inherite the kingdome of GOD, neyther doth corruption inherite incorruption. Beholde, I shewe you a mysterie. We shall not al sleepe: but we shall all be chaunged, & that in a moment, in the twynckling of an eye by the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and we shalbe chaunged. For this corruptible must put on incorruption, and this mortall muste put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie: then shalbe brought to passe the saying that is written, Death is swallowed vp in victorie: Death where is thy sting? Hell where is thy victorie? The sting of death is sinne,

At the buriall of the dead.

sinne, and the strength of sinne is the lawe. But thanks be vnto God, whiche hath geuen vs victorie through our Lorde Iesus Christe. Therefore my deare brethren, be ye stedfast and vnmoueable, alwayes ryche in the worke of the Lorde, forasmuche as ye knowe howe that your labour is not in vayne in the Lorde.

The Lesson ended, the Priest shall say.

Lorde haue mercie vpon vs.

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

The Priest.



Almightie God, with whom do liue the spirites of them that departe hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burthen of the fleshe, be in ioy and felicitie: We geue thee heartie thanks, for that it hath pleased thee to deliuer this ¶ our brother out of the miseries of this sinfull worlde: beseeching thee that it may please thee of thy gracious goodnesse, shortly to accomplishe the number of thyne electe, and to haste thy kyngdome, that we with this our brother, and al other departed in the true sayth of thy holy name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and everlastyng glorie. Amen.

The

At the buriall of the dead.

The Collect.



O Mercyfull God, the father of our Lorde Iesus Chriſte, who is the reſurrection and the lyfe, in whom whoſoeuer beleueth, ſhall lyue though he dye. And whoſoeuer liueth and beleueth in hym, ſhall not dye eternallye: who alſo taught vs (by his holy apoſtle Paul) not to be ſorpe, as men without hope, for them that ſleepe in hym: we meekely beſeeche thee (O father) to rayſe vs from the death of ſinne, vnto the lyfe of ryghteouſneſſe: that when we ſhall depart this lyfe, we may reſt in hym, as our hope is this our brother doth: and that at the generall reſurrection in the laſte day, we may be founde acceptable in thy ſyght, and receaue that bleſſyng whiche thy welbeloued ſonne ſhall then pronounce to all that loue, and feare thee, ſaying, Come ye bleſſed chyldren of my father, receaue the kyngdome prepared for you from the beginning of the worlde. Graunt this we beſeeche thee, O mercyfull father, through Ieſus Chriſt our mediator and redeemer. Amen.

¶ The thankeſgeuyng of women after *childe byrth, commonly called the* Churchyng of women,

The woman ſhall come into the Church, and there ſhall kneele downe in ſome conuenient place, nygh vnto the place where the Table ſtandeth:

Churching of women.

deth : and the priest standyng by her, shall say these wordes, or suche like, as the case shall tequyre,

Inasmuche as it hath pleased almyghtie **G O D** of his goodnesse, to geue you safe deliueraunce, and hath preserved you in the great daunger of childbirth, ye shall therefore geue heartie thanks vnto **G O D**, and pray.

Then shall the priest say this psalme.



Haue lyfted vp myne eyes vnto the hylls : from whence commeth my helpe.

My helpe commeth euen from the Lorde : whiche hath made heauen and earth.

He wyll not suffer thy foote to be moued : and he that keepeth thee wyll not sleepe.

Beholde he that keepeth Israel : shall neyther slumber nor sleepe.

The Lorde hym selfe is thy keeper : the Lorde is thy defence vpon thy ryght hande.

So that the sunne shall not burne thee by daye : neyther the moone by nyght.

The Lorde shall preserue thee from all euyll: yea it is euen he that shall keepe thy soule.

The Lorde shall preserue thy goyng, out and thy comming in: from this time forth, for euermore.

Glozy be to the father, and to the sonne. *ac.*

As it was in the begynning, in nowe. *ac.*

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. *ac.*

And

Churching of women.

And leade vs not into temptation.

Aunswere.

But deliuer vs from euill. Amen.

Priest.

O Lorde saue this woman thy seruauit.

Aunswere.

Whiche putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Aunswere.

From the face of her enemye.

Priest.

Lorde heare our prayer.

Aunswere.

And let our crye come vnto thee.

Priest.

¶ Let vs pray.



Almyghtie God whiche hast deliuered this woman thy seruauit from the great paine and perill of chylde birth: Graunt we beseeche thee (moste mercifull father) that she through thy helpe, maye both faythfully lyue and walke in her vocation, accordyng to thy wyll, in this lyfe present, and also may be partaker of euerlastyng glorie in the lyfe to come, through Iesus Christe our Lorde. Amen.

The woman that commeth to geue her thanks, muste offer accustomed offeringes. And yf there be a Communion, it is conuenient that she receaue the holy Communion.

Churching of women.

deth: and the priest standyng by her, shall say these wordes, or suche like, as the case shall tequyre.



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helpe.

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Lorde: whiche hath made heauen
and earth.

He wyll not suffer thy foote to be moued: and he
that keepeth thee wyll not sleepe.

Beholde he that keepeth Israel: shall neyther
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The Lorde hym selfe is thy keeper: the Lorde is
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So that the sunne shall not burne thee by daye:
neyther the moone by nyght.

The Lorde shall preserve thee from all euyl: yea
it is euen he that shall keepe thy soule.

The Lorde shall preserve thy goyng, out and thy
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Glozy be to the father, and to the sonne. *ac.*

As it was in the begynning, in nowe. *ac.*

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. *ac.*

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Churching of women.

And leade vs not into temptation.

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The woman that commeth to geue her thanks, muste offer accustomed offeringes. And yf there be a Communion, it is conuenient that she receaue the holy Communion.

¶

A Com.

**A Commination agaynst sinners, w
certayne prayers to be vsed dyuers
tymes in the yere.**

After Mornyng prayer, the people beyng called together by ryngyng of a bell, and assembled in the Church, the Englishe Letanie shalbe sayd after the accustomed maner. VVhiche ended, the priest shall go into the pulpit, and say thns.



Bethren, in the primatyue Church, there was a godly discipline, that at the begynnyng of Lent, such persons as were notorious sinners, were put to open penaunce. and punished in this world, that theyr soules myght be saued in the day of the Lord, and that others admonished by their example, myght be more asfayde to offende. In the steade whereof, vntyll the sayde discipline may be restored agayne (which thing is much to be wysshed) it is thought good, that at this tyme, in your presence shoulde be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of scripture. And that ye shoulde aunswere to euery sentence, Amen, to the intent, that you beyng admonished of the great indignation of God agaynst sinners, may the rather be called to earnest and true repentaunce, and may walke more warelye in these daungerous dayes, fleeing from suche vices, for the whiche ye asfirme with your owne mouthes the curse of God to be due.

Cursed is the man that maketh anye carued or moulten image, an abhomination to the Lorde, the worke

A Commination.

worke of the handes of the craftesman, and putteth
it in a secrete place to worshyp it.

And the people shall aunswere and say.

Amen.

Minister.

Curled is he that curleth his father and mother.

Aunswere.

Amen.

Minister.

Curled is he that remoueth away the marke of his
neyghbours lande.

Aunswere.

Amen.

Minister.

Curled is he that maketh the blynde to go out of his
way.

Aunswere.

Amen.

Minister.

Curled is he that letteth in iudgement the ryght of
the straunger, of them that be fatherlesse, and of
wyddowes.

Aunswere.

Amen.

Minister.

Curled is he that smyteth his neyghbour secretly.

Aunswere.

Amen.

Minister.

Curled is he that lyeth with his neyghbours wyfe.

Aunswere.

Amen.

Minister.

Curled is he that taketh rewarde to slay the soule of
innocent

A Commination,

innocent blood.

Answer.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, & in his heart goeth from the Lorde.

Answer.

Amen.

Minister.

Cursed are the bmercyfull, the fornicatours and adulterers, and the couetous personnes, the worshippers of images, flauderers, drunkardes, and extortioners.

Answer.

Amen.

Minister.

psalme.
Cxxviii.

Matth. iiii

Heb. x.

NOwe seeyng that all they be accursed (as the Prophete David beareth witnessse) whiche do erre and go astray from the commaundementes of God: let vs (remembryng our dreadfull iudgement hanging ouer the heades, and beyng alwayes at hande) retorne vnto our Lorde God, with all contrition & meekenes of heart, bewayling and lamenting our sinful lyfe, knowledging and confessing our offences, and seekyng to bryng forth worthye frutes of penaunce. For now we is the are put vnto the roote of the trees, so that euerye tree whiche bryngeth not forth good fruite, is hewen downe, and cast into the fyre. It is a fearefull thyng to fall into the handes of the luyng **G O D**: he shall powre downe rayne vppon the sinners, snares, fyre and brymstone,

A Commination,

byrystone, storme and tempest, this shalbe theyr
 portion to drynke. For loe, the Lorde is cummen
 out of his place, to visite the wychednesse of suche
 as dwell bpon the earth. But who may abyde the
 day of his commyng? who shalbe able to endure
 when he appeareth? His samme is in his hande,
 and he wyll purge his floore, and gather his
 wheate into the barme, but he wyll burne the chaffe
 with vnquenchable fyre. The day of the Lord com-
 meth as a theefe bpon the nyght, and when men
 shall say peace, and all thynges are safe, then shall
 sodaynely destruction come vpon them, as sorowe
 commeth bpon a woman trauayling with chylde,
 and they shall not escape: then shall appeare the
 wrath of God in the day of vengeance, whiche ob-
 stinate sinners, through the stubburnnesse of theyr
 heart haue heaped vnto them selfe, whiche despised
 the goodnes, patience, and long sufferance of God,
 when he called them continuallye to repentaunce,
 Then shall they call vpon me sayth the Lorde, but
 I wyll not heare: they shall seeke me earlye, but
 they shall not fynde me, and that because they hated
 knowledg, and receaued not the feare of the Lord,
 but abhorred my counsaile, and despyled my cor-
 rection: then shall it be to late to knocke, when the
 doore shalbe shut, and to late to crye for mercy, when
 it is the tyme of iustice. O terrible voyce of moste
 iuste iudgement, whiche shalbe pronounced bpon
 them, when it shalbe sayde vnto them, Goe cur-
 led into the fyre euerlastyng, whiche is prepared for
 the deuyll and his angels. Therefore brethren take
 we heede betime, while the day of saluation lasteth,
 for the nyght commeth when none can worke: but
 let vs whyle we haue lyght, beleue in the lyght, and

Psal. x.
 Esai. xxi.

Malac. iii.

Matth. iii.

1. Thes. v.

Rom. ii.

Proa. i.

Mat. xxv.

ii. Cor. vi.

Iohn. ix.

A Commination.

Mat. 25. walke as the chyldren of lyght, that we be not
 caste into bitter darknesse, where is weeping and
 gnashyng of teeth. Let vs not abuse the goodnesse
 of GOD, whiche calleth vs mercifullye to amende-
 ment, and of his endlesse pitie promyseth vs for-
 geuenesse of that whiche is paste, yf with a whole
 Eesai. i. mynde and true heart, we returne vnto hym. For
 Eze. 28. though our synnes be redde as scarlet, they shalbe as
 whyte as snowe: and though they be lyke purple,
 yet shall they be as whyte as wool. Turne you
 cleane (sayth the Lorde) from all your wyckednesse,
 and your sinne shall not be your destruction. Caste
 away from you all your vngodlinesse that ye haue
 done, make you newe heartes, and a newe spirite.
 Wherefore wyll ye dye, O ye house of Israel? feyring
 that I haue no pleasure in the death of hym that
 dyeth (sayth the Lorde GOD.) Turne you then, and
 i. Iohn. 2 you shall lyue. Although we haue sinned, yet haue
 we an aduocate with the father, Iesus Christe the
 ryghteous, and he it is that obteyneth grace for our
 synnes, for he was wounded for our offences, and
 Eesai. liii. smytten for our wyckednesse. Let vs therefore re-
 turne vnto hym, who is the mercifull receauer of
 all true penitent sinners, assuryng our selfe that he
 is redy to receaue vs, and mooste wyllyng to pardon
 vs, yf we come to hym with saythfull repentaunce,
 yf we wyll submit our selues vnto hym, and from
 Mat. II. hencefoorth walke in his wayes, if we wyll take his
 easie yoke and lyght burthen vpon vs, to folow hym
 in lowlines, patience, and charitie, and be ordred by
 the gouernaunce of his holy spirite, seking alwayes
 his glorie, and seruyng hym duelye in our vocation
 Mat. 25. with thankesgeuyng. This yf we do, Christe wyll
 delyuer vs from the curse of the lawe, & from the ex-
 treme

A Commination.

treme malediction which shal light vpon them that shalbe set on the left hande, and he wyl set vs on his ryght hande, & geue vs the blessed benediction of his father, commaunding vs to take possession of his glorious kyngdome, vnto the whiche he boughsafe to bryng vs all, for his infinite mercie. Amen.

Then shall they all kneele vpon theyr knees, and the Priestes and Clarkes kneelyng (where they are accustomed to say the Letanie) shall say this Psalm



Aue mercy vppon me (O God) after thy great goodnesse: accordyng to the multitude of thy mercies, do away mine offences. Washe me thoroughly fro my wickednes: and cleanse me from my sinne.

Misere-
re mei
Deus.
Psal.li.

For I knowlege my faultes: and my sinne is euer before me.

Agaynst thee onely haue I sinned, and done this euyl in thy syght: that thou myghtest be iustified in thy saying, and cleare when thou art iudged.

Beholde I was shapen in wyckednesse: and in sinne hath my mother conceaued me.

But loe, thou requyrest trueth in inwarde parties: and shalt make me to vnderstande wisdom secretly.

Thou shalt purge me with hysope, and I shalbe cleane: thou shalt washe me, and I shalbe whyter then snowe.

Thou shalt make me heare of ioye and gladnesse: that the bones whiche thou haste broken, maye reioyce.

Turne thy face from my synnes: and put out all my

A Commination.

my misdoedes.

Make me a cleane heart (O God:) and renue a ryght spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy helpe agayne: and stablishe me with thy free spirite.

Then shall I teache thy wayes vnto the wycked: and sinners shalbe conuerted vnto thee.

Delyuer me from blood guiltinesse (O God) thou that art the God of my health: and my tongue shall syng of thy ryghteousnesse.

Thou shalt open my lippes (O Lord:) my mouth shall shewe thy prayse.

For thou despyest no sacrifice, els woulde I geue it thee: but thou delyghest not in burnt offeringes.

The sacrifice of God is a troubled spirite: a broken and a contrite heart (O God) shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of ryghteousnesse, with the burnt offerynges and oblations: then shall they offer young bullockes vpon thyne aulter.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is nowe. &c.

Lord haue mercie vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euyl. Amen.

Printer.

A Commination.

Minister.

O Lorde saue thy seruantes.

Answer.

which putteth theyr trust in thee.

Minister.

Sende vnto them helpe from aboue.

Answer.

And euermore mightily defende them.

Minister.

Helpe vs O God our sauiour.

Answer.

And for the glorie of thy names sake deliuer vs, be mercifull vnto vs sinners for thy names sake,

Minister.

O Lorde heare our prayers.

Answer.

And let our crye come vnto thee.

¶ Let vs pray.



O Lorde we beseeche thee mercifully heare our prayers, and spare all those whiche confesse theyr sinnes vnto thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may be absolved, through Christ our Lorde.



O most myghtie God and mercifull father, which hast compassion of all men, and hatest nothyng that thou hast made, whiche wouldest not the death of a sinner, but that he shoulde rather turne from sinne and be saued: Mercifully forgeue vs our trespasses, receaue and comfort vs, whiche be greued and weeryed with the burthen of our sinne. Thy proprietie is to haue

A Commination.

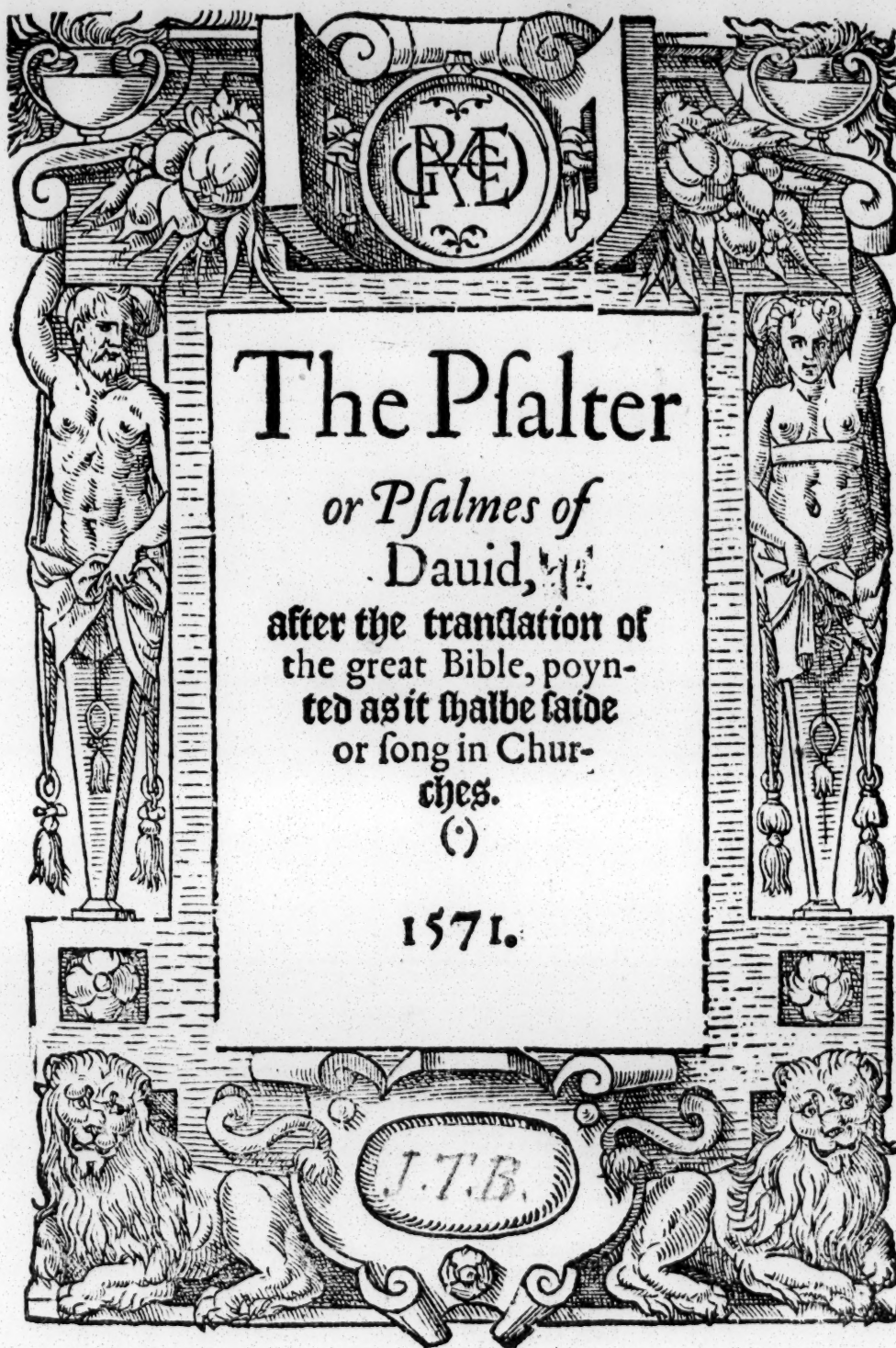
haue mercie, to thee only it apparteyneth to forgeue
sinnes, spare vs therefore good Lorde, spare thy peo-
ple whom thou haste redeemed. Enter not into
iudgement with thy seruauntes, whiche be vyle
earth and miserable sinners: but so turne thyne vye
from vs whiche meekely knowledg our bylenesse,
and truely repent vs of our faultes. So make haste
to helpe vs in this worlde, that we maye euer lyue
with thee in the worlde to come, through Iesus
Christ our Lorde. Amen.

¶ Then shall the people saye this that foloweth, after the
Minister.



Turne thou vs, O good Lorde,
and so shall we be turned. Be
fauourable (O Lorde) be fa-
uourable to thy people, whiche
turne to thee in weeping, fa-
styng, and praying: for thou art
a mercysfull GOD, full of com-
passion, long sufferyng, and of
a great pitie. Thou sparest when we deserue pu-
nyshment, and in thy wrath thynkest vpon mercie.
Spare thy people, good Lorde, spare them, and let
not thyne heritage be brought to confusion,
heare vs, O Lorde, for thy mercie is great,
and after the multitude of thy
mercies looke vpon
vs.

¶ P P P.



The Psalter

or Psalmes of
Dauid,

after the translation of
the great Bible, poynted
as it shalbe saide
or song in Churches.

(.)

1571.

A Commination.

my misdeedes.

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Then shalt thou be pleased with the sacrifice of ryghteousnesse, with the burnt offerynges and oblations: then shall they offer young bullockes vpon thyne altar.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now, &c.

Lozde haue mercie vpon vs.

Christ haue mercy vpon vs.

Lozde haue mercy vpon vs.

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And leade vs not into temptation.

Answer.

But deliuer vs from euyll. Amen.

Minister.

A Commination.

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Answer.

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And euermore mightily defende them.

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Lorde we beseeche thee mercifully heare our prayers, and spare all those whiche confesse theyr sinnes vnto thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may be absolued, through Christ our Lorde.



O most myghtie God and mercifull father, which hast compassion of all men, and hatest nothyng that thou hast made, whiche wouldest not the death of a sinner, but that he shoulde rather turne from sinne and be saued: Mercifully forgeue vs our trespasses, receaue and comfort vs, whiche be greued and weeryed with the burthen of our sinne. Thy propertie is to haue

A Commination.

Haue mercie, to thee only it apparteyneth to forgeue sinnes, spare vs therefore good Lorde, spare thy people whom thou haste redeemed. Enter not into iudgement with thy seruauntes, whiche be vyle earth and miserable sinners: but so turne thyne yre from vs whiche meekely knowledg our vilenesse, and truely repent vs of our faultes. So make haste to helpe vs in this worlde, that we maye euer lyue with thee in the worlde to come, through Iesus Christ our Lorde. Amen.

Then shall the people saye this that foloweth, after the Minister.



Turne thou vs, O good Lorde, and so shall we be turned. Be fauourable (O Lorde) be fauourable to thy people, whiche turne to thee in weeping, fasting, and praying: for thou art a mercifull GOD, full of compassion, long suffering, and of a great pitie. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people, good Lorde, spare them, and let not thyne heritage be brought to confusion, heare vs, O Lorde, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

¶ P P P.